

THE
PRACTICE
OF
REPENTANCE,

Laid down in sundry
directions, together with
the Helps, Lets, Signes and
Motiues.

In an easie Method, accor-
ding to the Table prefixed.

By THOMAS TAYLOR,
Dr. in Divinity.

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To the Reader.

COURTEOUS READER
this little Book be-
ing with too much
haste published be-
fore I was aware,
thou maist well perceiue by
many faults both in the words
and sence, through the oversight
of the writer, and vnacquaintance
with my abbreviations, by
which in writing I am willing
to spare my owne time and la-
bour; I could not now chuse but
doe what should haue been done
before it was made to publicke,
namely, reade ouer the printed
booke, and giue it such a castiga-
tion, as I might now in this editi-
on reuise it, which in the former
(though my name was affixed) I
did not. The Book being small,

To the Reader.

my labour could not be great (especially, seeing I intended not any materiall addition) neither in the first modell, nor in the second reuiew. Whatsoever it is, strong importunity drew it from me; and God, who gaue it acceptance amongst his people, when it was not altogether so well formed, follow it with his further blessing now somewhat reformed, that it may adde somewhat to thy stature in grace, and further thy repentance, which these heauie times call seriously for: And so thou mayst further him in the same way by thy prayers, who resteth

Desirous of thy welfare

THO. TAYLOR

A

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A
TREATISE,
VVherein is handled
the PRACTICE of
REPENTANCE.

LVK. 13. 3.

Except yee Repent, &c.

CAP. I

The ground of the Treatise.



First, concerning
the occasion of
choosing this text
and Argument,
it was this:

Vpon occasion
of Peters repentance, which I haue
B opened

opened vnto you, I entred into a more serious consideration of the duty, and conceiued,

1 That Precepts and examples goe best together; and therefore I would giue directions, as well as incitations, how to imitate so worthy a patterne.

2 As at all times, so at this time especially, the vrging of the Doctrine of repentance, is not onely not *unseasonable*, but very *necessary*: For,

The Plague

1 A great Iudgement, neuer to be forgotten, was lately vpon vs; we then promised, and vow-ed repentance and amendment, if God would bee pleased to remember his own name of Grace and Mercy, and our prayers. But we haue forgotten all, and dealt vnfaithfully with the Lord: for where is the reformation of any one thing in publike or private; in Court or City; in Churches or Houses; in persons or behaiours?

ours? Are not former sinnes as
rise, as vnrepented, vnreformed
as euer before? pride, prophane-
nesse, drunkenesse, swearing,
ryot, excesse, vnmercifulnesse,
while your bills bring you in some
starued in your streets? Nay, are
not things growne farre worse
than before, since we dissembled
with our tongues? Had it not
beene a lesler plague for numbers
to haue beene buried of the
Plague, than to suruiue, to heape
vp so many sinnes against God,
against their owne vowes, and
promises?

2 As it is a fearefull present
Iudgement, to forget that Iudge-
ment so lately past; so, many are
the signes, as the iust causes are
many, of Iudgements to come,
which lye in ambush against vs,
and not farre remote from vs: so
as we had need generally to bee
called to *repent, if wee will not all
perish.* As *Pharaohs* counsellors,

Exod. 10.
7.

so may we say; What, wilt thou see all *Egypt* destroyed, before thou obey Gods commandment in letting them goe? Shall we still stand it out, till inevitable destruction ouertake vs?

3 The true desire of euery godly Minister, and man of God must be to preuent Iudgements from a people: for which purpose we must leade them in the exercise of Repentance, which our Text will teach vs to be the onely meanes to auoide perdition. And wee want not examples of the best Euangelicall Preachers that euer were, to presse hard this point; especially in a secure age, such as ours is. *Iohn Baptist* here began, *Marke 6. 12. Repent for the Kingdome of God is at hand.* *Peter* to them that were pricked in their hearts, here began, *Acts 2. Be Baptized, & repent: Nay, Christ himself did it, Repent, for the kingdome of God, &c.* Many condemne pressing

Pressing of Repentance, as too Legall, who seeme ignorant, that the Law knoweth no repentance.

Our late
Libertines
and Anti-
nomists.

3 Now the occasion of the words, and scope of our Saviour in them, is this: Some come vnto Christ, & tell him of heavy news, that *Herod* had taken the *Galileans*, & slaine them, mingling their blood with their sacrifices. Like enough they came to entangle him; for if Christ shall patronage the *persons*, they haue an accusation, that hee were a friend of Rebels and seditious persons: If hee shall speake against *Pilate's* cruelty, they will accuse him to *Pilate*, as an enemy of authority: If he shall approue of *Pilat's* fact, and tyranny, then will they accuse him to the people as one that abetteth the cruelty of the *Romane President*, against the libertie of the *Iewes*. Thus can wicked men, and doe, lay snares

and traynes euery where against the members of Christ; euen from Gods iudgements, whereof they should make better vse, they can feed and excite their owne malice against the Saints: As the Heathens, against Christians, as the causes of all plagues, famine, drought, &c.

But our Lord, being the wisdom of his father, bewraith herein his diuine wisdom, who seeing that hee cannot answer without danger, either to the persons or the fact, either to approve, or reprove it; hee passeth that, and bringeth them to a iudgment at home in *Ierusalem*, by the fall of the Tower of *Siloam*; yea, and leadeth them into themselves to consider not so much what sinners others be, as themselves, who if they *repent not shall perish* as other sinners doe.

¶ His loue, and desire to doe them good, who intend euill against

against him. For, perceiuing that they make a wrong vse of this iudgement, supposing, and concluding the Galileans were greater sinners than others of themselves he laboureth to reform the Iudgment, and earnestly inuiteth them to repent, repeating the same words, both in the third and fift Verses. Thus must his Ministers and seruants doe, *meekely instruct the contrary minded, vrging and waiting when God will giue Repentance.*

2 Tim. 2.
25.

In the words are three parts:

- 1 An *implication* of his Authority: *I tell you.*
- 2 A *correction* of their wrong censure, *Nay.*
- 3 A *direction* to preuent iudgements from themselves, *Vnlesse ye Repent.*

1 The authority is Christs own authority: *I tell you.*

I, who am truth it selfe, and cannot mis leade you.

B 4

I,

I, who am the Doctor of the Church, and speake by my owne authority, as neuer did Prophet, Apostle, nor any Angell of Heauen.

I, who being true God, and omniscient, know and search all hearts, and see and discern all sinnes, neuer so secret, in all the degrees and circumstances of them.

I, who am the Iudge of the world, and cannot passe a wrong sentence, *I tell you.*

*Si Christi
sus loqua-
tur, uae ei
qui non au-
dit.
Aug.*

All this must quicken our *Attention*, and settle our *Faith* in the truth of things here vttered, and to be opened in this text. If the greatnesse of the person moue, here is the mighty God speaketh : If the wisedome of the speaker, a greater than *Salomon* is here. If an Angell from heauen spake, we would belecue; but here is the Lord of the holy Angels : Will wee heare and beleue

leeue a seruant, and not the Master, not the Lord himselfe? But (saith Diues in hell) if one were sent from the dead, they would beleeue. Here is one sent from the dead, nay raised by his owne power, and yet will wee not beleeue.

2 The correction of their wrong censure vpon this iudgment of others. *Nay*: You aske if they were greater sinners, because of the iudgment which befell them; *I tell you nay*. As if he had said, I say not that they were not sinners, nor not great sinners, nor doe I deny but they might be greatest sinners; but not therefore greater sinners, because they were thus smitten by *Pilate*.

Where our Sauour teacheth vs,

1 Not to iudge of mens persons by their outward condition: for all things fall alike vnto all, that is, of outward things. As the

one dyeth, so dyeth the other, in outward appearance, by sword, plague, casualty: and no man knoweth loue or hatred, by any thing that is afore him; *Eccl. 9. 1.* and *1 Pet. 4. 17.* *Iudgement must begin at Gods house.*

2. This is an vncertaine rule to iudge by; *Moses* and *Aaron* both were shut out of Canaan, as well as the searchers: *Abab* destroyeth religion, *Iosiah* restoreth it, yet both shot with an arrow: *Zedekiah*, a wicked man, had his eyes put out, so also had *Sampson* the valiant Iudge of *Israel*, a type of Christ; If we should iudge of their persons by their condition, we must needs erre.

3 We must frame our iudgements of mens persons, as God doth, who iudgeth not of men by any outward and perishing thing but by lasting & spirituall things: he looketh not on *Dives* as rich, nor on *Lazarus* as poore, but
 accor-

according to the presence, or absence of grace and spirituall riches: Hee iudgeth not by accidents, but substances.

Vse. Mis-iudge not thy selfe or others, as loued of G O D because rich, and outwardly prosperous: commonly the lighter scale is higher; and a rich man, if wicked, & an enemy to goodnes, ought to haue no more fauour and respect among men, than he hath with God, and that is little enough, though as high as *Nero*, *Pharaoh*, alwaies holding offices of relation in diuine and ciuill societies: but else greatnesse, severed from goodnesse, is in as great detestation with God, as his sin is greater.

2 Nor iudge thy selfe hated, for pouerty, sicknesse, temptations: G O D neither chauseth nor refuseth for this.

3 Nor haue the faith of God in respect of persons, to embrace
ric^t

rich Professours, and despise the poore. God doth not so : Grace in the poorest man, is as acceptable to him, as in the richest.

3 The direction to preuent iudgement from themselves : *Except yee repent, yee shall likewise perish* : that is, as miserably and cruelly. The word (*Perhaps*) pointeth not out the same kinde of death, but a destruction not lesse seuer, and a perdition as miserable, of body and soule. And some there be, who conceit the very manner of perdition to bee not much vnlike, and that the Lord had there respect vnto the generall perdition of the Iews, by the Romans, fortie yeares after. For as *Pilate* mingled the bloud of the Galileans with their sacrifices, so did the Romans mingle the bloud of the Iewes with their sacrifices at the feast of the Passeouer : for then they destroyed them, and as the eighteen
men

men were flaine with the fall of the tower of Siloah, when they were building it, as was likely ; so the Iewes, if they repented not were to bee oppressed; and suddenly flaine in the ruines of the citie and temple, as after it came to passe.

Note 1. In all our conferences, and telling newes and relations one to another, let vs learne to take occasion to edifie one another, and excite to Faith and Repentance, after the example of Christ, who on this occasion exhorteth them to repent. So the Apostle would haue all our speech sanory, and tend to edification : especially, seeing the iudgements of God breaking out in the Church, and in the World, let vs not speak of them as News to fill vp discourse, but to helpe forward our Repentance and Amendment.

Eph. 4. 29.

Note 2. Euery man must
make

make vse to himselfe of Gods iudgments on others. These men beganne to condemne them on whom the iudgement fell : and our Lord leadeth them home, to iudge, and condemne, at least amend themselves.

Reason.

1. Gods end of his iudgement on others is not their condemnation by vs, but our emendation by them.

2. Why else doth the Lord strike others, and spare vs, but that we might be wiser by other mens harmes ? that whilst he expecteth our amendment, his bountifullnes and patience should leade vs to repentance.

3. It is iust with God, that those that will not *take* example, should *make* examples : that if they will not bee bettered by other mens harmes, others may be bettered by theirs.

Vse.

Vse. In all spectacles of Gods iustice, euery man must enter into himselfe.

himselfe; and search his owne heart, and he shall find that euill of sin, which might iustly bring that or a greater euill of punishment vpon himselfe, as our Sauiour here implyeth. Thus for a man to begin with his own sins, and lay them in the right scale, will keepe him from insulting ouer them, who haue perished, and cause him to deiect himselfe in true Repentance, lest *he likewise perish*. We can see the originall of affliction in others, and exaggerate the sinne, but in our owne we doe not.

Note 3. The only way to preuent deserved perdition, is Repentance; sinne bringeth iudgement, an onely Repentance preuenteth it. *Ier. 3. 12. Returne O thou disobedient Israel, and I will not let my wrath fall, for I am mercifull.* Nineueh was threatned, the time of destruction set, yet Repentance preuented it.

Note 3.

Use.

Use.

Use. To prouoke vs to repent that wee may partake of the riches of Gods mercy in the Gospel, to quit vs from the condemnation of the Law. Heare the sweet voice, and warning of the Lord to his people: *Turne yee, turne yee, Oh why will you dye? Except yee turne, yce must dye.*

Ezek. 18.
31, 32.

2 Perswade thy heart of the necessity of repentance; thy sinne hath kindled the fire of Gods wrath: he must be iust, and only Repentance is as water to quench this fire.

3 Take timely pittie on thy selfe: why wilt thou *treasure wrat's* still? *Rom. 2.* If thou carest little for thy selfe, pittie the Church and Kingdome, *Reuel. 2.* the Church is threatned, *Repent, or I will come against thee.* Beware it bee neuer said of thee as of Thiatyra; *I gaue her space to repent, and shee repented not: lest it.*

Reuel. 2.
21, 22.

it follow, And I cast her into a bed
of sorrow.

C A P. 2.

What Repentance is.

I N Repentance consider,

1 The Treatise and doctrine.

2 The Practise and application.

The Treatise being set downe
to our hand, by sundry worthy
Writers of our owne Age and
Countrey, I will not further pro-
secute it, than by deliivering and
opening a short description of
Repentance, that we may know
what wee are exhorted and inci-
ted vnto.

Repentance is a grace of God
whereby a Beleuer turneth from all
sinne vnto God. Where is,

1. The efficient : 2. the sub-
iect : 3. the act or forme of it :
4. the termes whence and whi-
ther

ther it turneth from *all sinne* to God.

1 The efficient : It is a grace of God, both for beginning, progresse and consummation : for,

1 It is not in nature neither *intire*, for *Adam* in innocency knew it not : besides, the voice of the Gospell (the means of Repentance) was not knowne to man in *intire* nature; but the first motion of it is *supernaturall*.

And much lesse is it in *corrupt* nature, without the reuelation of grace : for

1. Neither haue we it in our selues, being *dead* in finnes; and
 Ephes. 2.1. *sold vnder sinne*; as naturally
 Rom. 7.14 drinking in sinne, as the fish doth water.

2. Neither can wee get it by any labour or industry of our owne, who cannot so much as think one good thought, 2 Cor. 5.
 much lesse reach so high a worke
 as

as Repentance is. How can earth reach heauen ? How can a man melt a stone or Adamant, such as a naturall man his heart is ? How can he change a flint into flesh ? How can a wandring sheepe returne back to the fold of it selfe ; such as in nature vnrenewed we are ? *Psal. 119 176.*

But it is the grace of the Spirit of God ; not a *Legall* grace : for the Law knoweth neither repentance for sinne, nor remission of sinne. But an *Euangelicall* grace, wrought not by the Law, but by the Gospell.

That it is a supernaturall grace of the Spirit, is proued *Zech. 12. 10.* it is a *powring out of the spirit of grace and supplication*, *Acts 11. 28.* then hath God given the Gentiles repentance vnto life. *2 Tim. 2. 25.* waiting if at any time God will giue repentance.

2. The Church goeth to God for it. *Ierem. 31. 18.* *Convert thee*

thou me, O Lord, and I shall be converted, *Lament. 5. 21. Turne vs O Lord, vnto thee, and we shall bee turned.*

3. Such are the strong resistances and enemies of grace within vs, and without vs, that it must bee onely the Spirit of power and fortitude that must conquer them. The *strong man hath taken the hold*: the Deuill worketh effectually in blinding the eyes, and taking captiue the wills of wicked men, to rule them at his pleasure, *2 Tim. 2. 26.* and onely a *stronger man* can cast him out.

Luk. 11.
22.

Ioh. 15.8

Such is the strength of lusts, and the numberlesse excuses of sin & sinners, as *only the Spirit can conuince of sinne*. Such is the forwardnesse and peruersenesse of spirit in euill men, yea the deadnesse and senselesnesse of heart, obfirmated by wicked habits, and customes within himselfe, and
the

the world without, that all the power of the meanes shall bee frustrate, and ineffectuall to turn the sinner, if the Spirit of God quicken them not with life and power to this purpose.

Whence it will follow,

1. That wee cannot repent when wee will, as the Atheist thinketh : Repentance is no flower that groweth in our own garden. If the Lord by his Spirit draw *vs* not, wee *never* run after him.

Can. 1. 3

Obiect. But why haue wee so many commandements to repent, if it be not in our power? they seeme to be very idle.

Ans. 1. God commandeth *vs* things that we cannot performe, that we may know what wee ought to aske of him, saith *Augustine*.

*Deus iubet
quod non
possumus,
ut nouerimus
quid
ab eo petere
debeamus.*

2. Exhortations are instruments, in which the spirit putteth forth his power, and commandeth

thou me, O Lord, and I shall be converted, *Lament. 5. 21.* Turne vs O Lord, vnto thee, and we shall bee turned.

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meth into our hearts.

2 It will follow, that we must beware of resisting the Spirit in this worke, or in the meanes whereby he worketh repentance in vs.

Quest. Tell vs how the Spirit bringeth vs to Repentance.

Answ. 1. *Docendo* : Hee must teach outwardly. The teaching of the Spirit is necessary to leade vs into the knowledge of our selues, and of God. The former he doth by the *Law*, letting vs see our misery : 1. by sinne, 2. the punishment of sinne. The latter, by the *Gospell*; shewing what God is in his Sonne, and vnto vs, and how ready to receiue vs to grace and mercy.

Euery one must therefore heare the voice of the Spirit in the Ministry, seeing the Spirit, not *without* the Word, but *by* the Word, as an ordinary instrument, worketh Repentance.

Heare

Heare the Word,
Perfwading and inuiting to Re-
pentance,
Promising grace and mercy to
the penitent,
Threatning the impenitent, and
feeding them with iudgement,
Ifay 55. 7.

By this meanes the Iewes
were pricked and conuerted,
Acts 2. 37. By this *Lydia's* heart
was opened, *Acts 16.* and such
as refuse and resist the Word,
are neuer drawne to Repentance.
Prouerbs 1. Because ye would
not heare my voice, I will not
heare you.

2. *Ducendo*: by inward mo-
uing and perfwading. The spirit
must be *Doctor*, and *Ductor*. This
inward motion standeth,

1. In changing the minde, to
see both sin, and the reward of
sin; what and how great both of
them are.

2. In framing the will, and
making

making it of euill good ; and bowing it from it selfe, to the willing of grace.

3 In kindling the affections with a desire of good, and hatred of euill.

Now therefore if thou wouldest truly repent, thou must also give thy selfe to bee led by the Spirit ; cherish his motions, affect his graces : for he must not onely shew vs repentance, but lead vs into it.

3. If the Spirit be the efficient, and author of Repentance, then neuer despaire of great sinners : Hee can presently make of *Saul* a persecutor, *Paul* a Preacher : hee can easily raise a dead man from the graue of sinne, let him be neuer so rotten. Here is a worke of power, and a powerfull worker.

Neither be out of heart in the sense of strongest corruption, and resistance against grace. When
thou

thou seest armies of lusts rise vp
in thee, and whole hosts of re-
bels vp in armes against the
worke of grace; hold on the
combate, and this Spirit of pow-
er shall chase them before thee:
Goe forth in his strength, and
feare not assured victory; grea-
ter is *the spirit in thee, than in the*
world.

1 Ioh. 4. 4.

C A P. 3.

Of the subiect of Repentance.

2. **T**He subiect of Repen-
tance is the belecuer;
the generall subiect of Repen-
tance is a sinner, for Christ came
to call sinners. But because euery
sinner repenteth not; I say, only
the belecuer turneth.

Where I plainly conclude
that question, wherein is more
scruple, than staid wisdom; ;
That faith goeth before Repen-
C tance,

tance, and not Repentance before Faith. Here are { 1. Reasons, }
 { 2. Cautions. }

Reason.

1. The fountaine must bee before the streame, the roote before the fruit, the cause before the effect : but Faith, leaning vpon GODS mercy, manifested in the promise, is the instrumentall cause of Repentance. *Hof. 6. 1. Come, let vs turne vnto the Lord : for he hath smitten, and he will heale.* The hope of Gods healing, that is, of forgiuenesse of sinnes, is the ground of Repentance, *Psal. 130. Mercie is with thee, that thou maist bee feared.* Which sheweth, that no man can lay hold vpon God, to feare and reuerence him, but hee that is perswaded of his fauour.

*Amos 3.
3.*

Two cannot walke together, vlesse they bee friends, and man neuer meeteth God in Repentance, while hee conceiueth God an enemy ; but runneth away from

from him, as a strict iudge. Sla-
uifh feare bringeth not a man to
God; but loue, which is a fruit
of Faith, for Faith worketh by
loue: therefore Faith is before
Repentance.

2. True Repentance is a fa-
uing Grace, and euery fauing
Grace is from Chrift. *Iohn 15. 4.*
*No branch can beare fruit of it
felfe, vntleffe it abide in the Vine.*
Euery penitent must therfore re-
ceiue Chrift, before the gift of
Repentance; and no receiuing of
Chrift, but by the hand of Faith,
Iob 11. 12. therefore faith must
necessarily goe before Repen-
tance.

3. Repentance worketh di-
rectly vpon the heart, to soften
it, to clense *and purifie* it. Now *Acts 15.*
in Repentance, it is onely the
bloud of Chrift, that can soften
the hard heart, as onely Goates
blood softeneth the hard Ada-
mant: It is only the bloud of

Christ that can *purge the heart* and conscience from defilements, *Heb. 9. 14.* Now would I know how wee can haue his blood, before himselfe; or himselfe, before Faith. Nay, therefore the Scripture applyeth the work of purging the heart to Faith, *Acts 15. 9.* because it is the instrument to lay hold on the blood of Christ for our purging; therefore faith must be before Repentance.

4 Repentance is the most acceptable of all good workes. A contrite heart is aboue all Sacrifices; therefore Faith must be before it: for

1. Whatsoever is before Faith, is the issue only of corrupt nature, and corrupt conscience, and cannot please God.

2 Without Faith it is *impossible to please God*, *Heb. 11. 6.* for nothing is acceptable, but in and for Christ; and nothing in
and

and for Christ, but by Faith in Christ, apprehending him.

Obiect. This sheweth, that Faith must goe with Repentance but not that it is therefore before Repentance.

Answ. The Apostle expresseth the same thing in another phrase, which putteth Faith before it. *Rom. 14. 10.* Whatsoever is not ἐκ πίστεως, *ex fide*, is sin. If it flow not from Faith, as the streame from the fountaine, which in order of nature must be before.

5, Before any thing can please God in a man, the man himselfe, the person must please him first. *Gen. 4. God accepted Abel and his sacrifice.* The new motion pleaseth God, because it is from a new creature; but first the person must be in Christ and then a new creature, 2 *Cor. 5. 17.* And first he must be a beleeuer, before he be in Christ: God re-

specteth not *opus externum*, but *spiritum internum*: that is, the externall worke, but the internall spirit. He looketh on no worke further than it is the worke of his spirit: but the spirit is no where, but in the sons of God, *Gal. 4. 6.* and no sonnes, but by Faith in Christ, *Gal. 3. 26.* If therefore Repentance must bee a worke and fruit of the spirit of God, and that spirit bee in none but sonnes, and none of them sonnes but by Faith in Christ; therefore must Faith go before Repentance, yea before the Sonship it selfe.

Secondly,
the Cautions.

1. Both of them are wrought at one moment of time; and in time are neither first nor last: but in order of nature. Faith, as the cause, is first, and then Repentance, as the effect.

2. Faith is before compleat Repentance; for some beginnings or preparations to Repentance, goe in time before Faith: namely,

namely, legall fits, and terrours of heart for sinne; and these are sometimes called by the name of Repentance, as a part by the name of the whole. *Mat. 21. 32.* *Ye were not moued with Repentance, that yee might beleene.* The ignorance of the meaning of the word *Repentance* in this place, hath occasioned this idle scruple: But the distinction of Legall and Euangelicall Repentance will fully satisfie it: *Legall*, which is a sorrow and terrour excited by the law, and onely initiall, and preparatory, is before faith: But *Euangelicall*, which is sauing and compleat, must haue faith before it, for the former reasons.

Obiect. But that which most troubleth, is the setting of Repentance before Faith, as *Mar. 1. 15.* *Repent and beleene the Gospel,* *Acts 20. 21.* Testifying to Iewes and Greeks repentance towards

God and faith; *εις τον θεον μετα-
νοιαν, & πισιν.*

Ans. But they forget that the cause is set sometimes after the effect, as *1 Tim. 1. 5.* Faith is set after a pure heart, and yet it is Faith that purifieth the heart: But it is as if hee should haue said, If you would get a pure heart, get Faith; so in these places: Repent; and that ye may doe so, yee must first beleue; and so this transposition plainly ouerthroweth the conceit they build vpon it.

3 The forme of Repentance is in turning, or returning: for by the sinne of our nature and practise, wee haue turned our selues away from God, & cannot see his face, and fauour towards vs. Now Repentance turneth vs backe againe the way that wee are gone from him. And in this returne,

1 The *whole man* must returne:
for

for the whole man is turned away, and naturally and wholly euill. *Gen. 6.* The *imaginations of his heart are euill continually*: yea, whole euil is in euery man, euen the whole root of sin, and further than the restraint of speciall or common grace, wou'd produce all bitter and poysonfull fruits.

2 *He still turneth*: Repentance is a continued act of turning; a *Repentance neuer to be repented of*, a *turning neuer to turne againe to folly*: For,

1 Hee hath euer something with him to turne from: a flesh still resisting the spirit, many temptations of Sathan, many wicked fashions of the world.

2 Hee can neuer get neare enough to God in this life, nor euer turne so neare him, as once hee was; and therefore he must proceed on till he doe attaine.

CAP. 4.

The termes of Repentance: { 1 Whence,
 { 2 Whither.

4 **T**H E termes from whence, and whither a man must turne, are, first, from all sinne: secondly, unto God.

1 The Scripture noteth Repentance to bee a turning from wickednesse. *Acts 8. 22.* Repent, if so be the wickednesse of thy heart may be forgiven; and from dead workes, *Hebr. 6. 2.* It is called a ceasing to doe euill, *Isa. 1.*

The object of Repentance, is all sinne; not one, or many, but all sinnes. The reasons are these:

1 God calleth for repentance of all sinnes. *Colos. 3. 8.* Put away all these things.

2 He hath shewed his readinesse to forgive all sinnes, except that against the Holy Ghost, but vpon this condition.

3 We

3 We desire God to forgiue *all* *iniquity*, and not leaue one vnfor. giuen; and therefore wee must leaue none vnforfaken.

4 One sinne separateth from God, as well as many; one poison killeth as well as many; one hole sinketh the ship, as certainly as if a whole side were shattered out.

5 Christ suffered for *all* *sinnes*, as well as one; he is the lambe of God that taketh *away all the sins* of the world; if he pay not the vttermost farthing, we neuer get out of prison.

6 Mortification killcth all sinne; and the vertue of Christs death in vs, setteth vs against all sin, as well as any sin: and sanctification reduceth euery faculty to the first image, one as well as another; in which the whole man must bee blamelesse: for whatsoeuer is old, must be renewed.

7 A day commeth, when euery sinne shall bee set in the open light,

light, and if any one be vnrepented of, that shall bee found with vs, and laid vpon vs eternally.

Whence it must follow that euery true penitent,

1 Setteth himselfe against great sins, sins as red as scarlet, of a deepe dye, which euery one thinketh to repent of.

2 Against small sins, defects, and omissions, common frailties, secret euils : *Dauids* cutting *Sauls* garment ; *Iohn Hus* his playing at Chesse for losse of his time, and prouocation vnto anger.

3 Against sweet and friendly sins. This streame of Repentance is as the floud that drowned *Noahs* neare friends and seruants ; so it drowneth our nearest and most friendly sins.

And hereby thou hast a good note of sincerity, *Psalm. 119. 3. The upright in the way doe no iniquity ; sincerity hateth all waies of falsehood : An hypocrite will straine*
at

at comming into the common hall vpon the Preparation day, but not at shedding the bloud of Christ.

But true Repentance carrieth a tender conscience, which is as a tender eye, that will water, and finde the trouble of the least moate; as a strait shoe cannot indure the least stone within it, but will make him shrinke.

The second terme, [*to God:*] for this we haue sundry

1 *Commandements, Ioel. 2. 12. Turne to the Lord, Ier. 3. 12. Turne to mee, O disobedient Children. Ier. 4. 1. If thou returne, then returne to me, saith the Lord.*

2 *Examples, David; Against thee, against thee, &c. Psa. 51. The Prodigall will returne to his Father.*

3 *Reasons, first, because wee haue sinned against him, and turned not onely from him, but against him, Hos. 6. 1. Sinne is a turning*

turning away from the chiefe good; Repentance is a returning to the chiefe good.

2 He will onely pardon sinne on this condition: sinne is a running from God, and into the hatred of God, only Repentance is a returning into fauour and friendship with him.

3 He is our first husband, therefore let vs returne vnto him *our first husband*; for *at that time it was better than now*, Hosea 2. 7. It is the aduancement of our estate, and a returning to our first innocency.

From hence it followeth,

I That it is not enough to *cease to doe euill*, vnlesse we *learne to doe well*, Esa. the first. It is not enough to *put off the old man*, vnlesse wee *put on the new man*, Ephes. 4. 22.

Not onely wee must *turne from the power of Sathan*, but to God; not onely returne from our wandering,

dring, but to the Shepherd of our soules, 1 Pet. 2. 10. True Repentance is not only a ceasing from vnrighteousnesse, but an exercise of righteousness. Hee that doth righteousness is righteous : both are required.

2 That true Repentance carrieth God all along in his eye : and it is the consecrating of a mans selfe wholly to God: so the Apostle describeth it, 1 Thess. 19. A turning from Idols, to serue the liuing God.

1 The scope and ayme of it is not the sauing of himselfe, but the seruice of God ; it bringeth not onely from the ignorance of God, but to the knowledge of God ; not only from the hatred of God, but to the loue of God ; not only from contempt of God, but to the feare of God : not onely from loue of sinne, but to the hatred of sinne ; not onely from practice of sinne, but to the practice

loh. 3. 7.

Fug. 78

prohibita

& precepta facere.

lice of piety: And there is no man but may try his estate by this marke.

2 He will still conceiue that he hath alwaies to deale with God. If he sinne, he will seeke chiefly to cleare himselfe to God: Hee will accuse himselfe to God, he will not lye from God, till hee haue made vp his peace and gotten a discharge.

3 His affections will bee after God; his soule panteth after God: his soule thirsteth for God, euen the liuing God, *Psal. 42. 12.* because he hath tasted of God.

4 His dependance is vpon God for counsell and direction: hee will know, and enquire of Gods Word, and Seruants, *what to doe to be saued, Acts 2. and Acts 16. 30.*

C A P. 5.

What Repentance is not.

A Right rule is the measure of it selfe, and a crooked, and this description sheweth as well, what Repentance is not, as what it is : Many things are like Repentance, but are not it ; and this definition wil find out much counterfeit Repentance, which goeth commonly for currant ; and seldome is the deceit found, till it be too late : For,

1 Many mistake Ciuility, for Repentance sufficient, but it is not ; for first, It is not sauing grace of the spirit, but common.

Ciuility is not repentance.

2 No proper fruit of the Gospel, but groweth amongst Heathens.

3 A man may haue it without Christ, without faith ; yea haue it, and goe to hell. *Except your righteousness exceede the righteousness*

Mat. 5. 20.

nesse of the Scribes and Pharisees, ye shall not enter, &c.

4 Ciuility is no change, nor turning; it may couer sin, it cannot cure it: it wrappeth a clout on the wound, but layeth no plaister: it may loppe some branches of sinne, but it striketh not the roote: it layeth a false finger on some sinne or other.

5 It looketh all at men, mens lawes, mens approbation, mens pleasing, more than God: and desireth rather to seeme good, than be good; in all which it falleth short of Repentance. A Christian must haue that in his Repentance, which no hypocrite hath, or can haue.

Euery sorrow for
sin is not
repentance

Secondly, euery sorrow for sin is not Repentance, no, nor euery deepe sorrow for sinne. *Cain* had deep sorrow in respect of punishment: *Pharaoh* howled, but it was for the thunders and haile, but when it was ouer, so was his Repentance:

penitance: *Esau* wept for the losse of the blessing, seeing some inconuenience to himselfe, more than for the sinne against God. *Saul* deeply sorrowed, but it was because hee had heard the Lord say, hee had cast him off from being King, *1 Samuel* 15. 24. *Ahab* was much humbled, but it was after hee had heard euill denounced (against him) to cut off his posterity : All this is no Repentance.

Quest. How may I know my sorrow to bee a part of true Repentance ?

Ans. 1. When it is godly sorrow, or repentance toward God, *Acts* 20. 21. or sorrow according to God ; when the sorrow is more for the offence of God, than any shame, punishment, feare, or hell it selfe : for it looketh more on the offence of the great Maiesty of God offended, than upon the desert of

Reason.

of his offences.

1. For true sorrow is from love of God, and the love of God must be more than of my selfe, or my owne salvation. Here is the iust cause of griefe that Christ is wounded, *Zech. 12. 10. They shall looke on him whom they haue pierced.* The waters of Repentance issue, when the rocke of the heart is smitten, not with the rod of the Law, but the staffe of the Gospell. *Acts 2.* When they heard this, they were pricked in their hearts.

2. When it driueth vnto God, *Ier. 4. 1. If thou wilt returne, returne vnto mee.* If thy sorrow for sinne driueth thee from God it is not godly sorrow; as if it hinder Faith, Hearing, Reading, Prayer. The Prodigals sorrow driueth him to his Father. True Repentance is not the ha-ving of a wound, but the obtaining of a cure. There is not onely the feeling

feeling of a burthen, but the getting it off the backe, which is by obeying the call of Christ, *come unto me, &c.*

3. When it is continuall, and constant : as good neuer washed with these waters, as become filthy after washing. The sorrow of Repentance is not a fit, or qualme of sicknesse, but a sound cure : whereas the hypocrite *forgetteth that he was purged.*

Trye now the sorrow, whether thou hast taken a Purge, or a Preparatiue. What ease hast thou after thy paine? Whether thou sufferest the smarting plaster to lye on to the full cure, or like a froward patient, hast pluckt it off, when it was but new laid.

Thirdly, euery leauing of sin is not Repentance, vnlesse there be a turning, a change, and reformation. For Repentance is such a turning and change, as maketh a
man

Not euery
leauing of
sinne is re-
pentance.

a man cleane contrary vnto himselfe. Whence it followes, That

I. Abstinence from sins outwardly, is not reformation; for a man sometimes abstaineth from sinne, because hee cannot commit it: and now his sin turneth from him, not hee from it. Sometimes feare, or shame, or other sinister respects, may cause a man to forbear, and yet not bee contrary to himselfe: his heart and mind may bee as foule and filthy as before. A pilferer in the Cage cannot steale, because hee is restrained; but hee hath his pilfering minde still: Here is a change in the *condition*, but Repentance is a change of the *person*. *Iudas*, no question, thus farre left his sinne; He was sorry, he would doe so no more, and perhaps, would faine haue vndone that which he had done against Christ.

Now wherein art thou beyond

yond him? not a whit if thou remainest thy disposition to sin, thy affection, and loue to euill. If thou couldest doe it safely from mans eye, and securely without the hazzarding of thy selfe on the wrath of God, wouldest thou doe it againe? All is deceit and the spirit of bondage, and worldly sorrow, a repentance to be repented of. But if thou hast sinne, because God hateth it, and resoluest not to doe it, for his sake; as *Ioseph*; all is well.

2. It will follow, that the lopping and cutting off of some sins, is not Repentance, vnlesse the roots bee stocked and grubbed vp; for this is not a change, but a restraining of wast boughs; that will come againe.

Gen. 39.
9.

Thou abstainest from swearing, but doest thou *fear* an oath? Thou arte not sinne, but doest thou hate it, and put it away?

3. Tha

3. That conquering of sinne is not alwaies reformation, and turning from sin : for one sinne may conquer another ; Sathan may be cast out by Beelzebub. Ambition may conquer couetousnesse, hypocrisie may ouer-master many sins, but this is farre from Repentance : For by *the feare of the Lord a good man departeth from euill.* I set the *Lord euer in my sight,* that I should not sinne against him. When grace and Gods feare thus conquereth sin, it is a good signe.

Psal. 16.8.

4. Euery change and reformation is not Repentance, vnlesse the whole man be changed. The whole man must turne, both inward and outward, in both, all faculties and parts : But with this caution, that this change in euery part, is but in part, and imperfect, as the Ayre in the dawning, is light in euery part, but in part; and as luke-warme water,

ter, heat is in euery part, with cold, in no part intense, predominant, or alone.

Reason 1. The Scripture calleth for a through change and sanctification in the *soule, body, and spirit*, *1 Thes. 5. 25.* The whole man must turne from the power of Sathan vnto God. The *whole man* must bee made of an old, a new man, *Ephes. 4. 23.*

2. Else the remedy will bee short of the disease; for the *whole man* is turned from God by sin, and Repentance must turne backe the *whole man*.

Deceiue not your selues in this great and weighty Point; some finde a change in their minde, and haue some illumination, and rest in that as repentance. But howsoeuer it is true, that the first thing in Repentance, is the change of the mind from darknesse to light, yet Repentance is not the turning of
D the

*Deo pre-
cipue red-
dunt bo-
nam con-
scientiam,
penitere de
malis, &
abstinere à
malis, nu-
crum so-
lùm suffi-
cit. Bern.
Epist. 43.*

the *understanding* vnto truth, vnlesse the will also bee turned to God.

It is no Repentance for a Papist to bee neuer so deuout, humble, charitable, penitent, if hee turne not his mind to the truth of God reuealed.

It is no Repentance in a Protestant to embrace the truth in iudgement, and profession, and liue vnreformed; and vnanswerable vnto it; for his *will* must be changed, as well as his *minde*.

Not euery
change of
the whole
man is re-
pentance.

Fifthly, euery change of the *whole man* is not Repentance, vnlesse it be from *whole sin*; for Repentance turneth from all sin, and continueth not any.

Ob. No Repentance can get away all sinne in this life.

Ans. Not that it *bee not*, but that it *rage not*. The Iebusite will dwell within our borders, but see he be subdued, commanded, and kept vnder as a slaue.

i. That

1. That Repentance is not true, which is not generall.

Reason.

2. To looke backe vpon any sinne, is to turne the backe vpon God; and to turne from one sin to another, is not Repentance. *Herods* reformation was far from Repentance; for howsoever hee did many things, he would not part with his *Herodias*. Keep no bosome sinne.

Sixthly, turning from all sin is not Repentance, vnlesse thou turnest to God. Ceasing from euill is not Repentance, vnlesse thou learne to doe good; nor casting off the old man, vnlesse thou put on the new.

Turning from all sinne is not repentance, without turning to God.

Now to turne to God, is to get a sincere purpose, desire, and endeaour to walke according to all Gods Commandements.

Now try thy Repentance: Hath thy sorrow bin deep and godly? Hast thou got beyond ciuility? Imbracest thou the grace thou didst

didst trample before as a Swine vnder feet? Hast thou changed thy soule, thy whole man, from whole sinne to God?

Hereby haue we seen both what repentance is, and what it is not.

C A P. 6.

*Rules concerning persons
that must repent.*

NOW in prosecuting the practice of Repentance, I will confine my selfe within these bounds:

1. I will propound the rules and directions to guide vs in the duty of Repentance.

2. The lets or chiefe impediments which hinder repentance.

3. The meanes and helps for the happy performance of it.

4. The signes and markes of a man truly repenting.

5. The motiues or inducements to prouoke vs to Repentance.

First

First, the rules or directions to guide vs in this duty, concerne,

1. The *persons* that must repent:
2. the *sin*s to be repented of: 3. the manner: 4. the *time* or *season* of Repentance.

The generall rule concerning the persons, is, That *all and every man must repent*. The word in the Text is indefinite, *Except yee repent*; that is, all of you, *Acts* 17. 30. But now admonisheth *every man, every where* to repent. The Doctrine of Repentance is preached to all.

Of the persons that must repent.

I All haue sinned, and turned away from God; all are de-
prived of the glory of God:
There is none that doth good, no, not one, I *Iohn* 1. 8. *If any man say hee hath not sinne, he deceiveth himselfe, and the truth is not in him*, *Iam*. 3. 2. In many things we sin all: therefore all haue need to repent.

Reason. 1.

All men are under sin, *Rom* 3. 9. that is, all men in respect of nat-

turall corruption, and actuall pollution, are equally vnder the guilt and punishment of sinne, the sentence of the Law, the curse of Go D. A matter of such danger as a man had better bee vnder the weight of all the mountaines in the world, than vnder the weight of sinne vpon his soule: therefore euery man must repent.

Euery man will say hee would haue his sins remitted; therefore euery man must repent: for repentance and remission of sinnes goe hand in hand. *Marke 1.9.* *Iohn* preached the Baptisme of *Repentance for remission of sinnes*; and the state of impenitency, is a state of perdition. Except yee repent, yee shall perish: for you are yet in your sins.

Euery one will say, hee would bee saued, and come to heauen t last; but without Repentance, can bee no saluation: neither is
c there

there place in Heauen, for an impenitent person; flesh and blond shall not inherit the Kingdome of God: Without shall be dogs, and swine not washed from their filthinesse.

Consider the Commandement *Ier. 4. 14.* Wash thy heart from, filthinesse, that thou *mayest be saved.*

2. The threatning; If Christ wash thee not, then thou hast no part in him.

3. The promise, appropriated onely to those that haue part in the first Resurrection; the second death shall haue no power ouer them.

4. The folly of a man that aimeth at a high and excellent end, and neuer thinketh of the way and meanes to attaine that end: so it is to thinke of heauen, and not of Repentance, the way and meanes to it. Hence will follow,

I If *all* men, then naturall
D 4 and

Conseq. 1.

and vnregenerate men, bee they neuer so ciuill, must hasten their Repentance. For,

1 They are as clouds without water, trees dead without fruit, condemned persons without a pardon; the Law hath read an eternall sentence of death vpon them: and a madnesse were it for a Felon to look to be quit by that Law that condemneth him. That state of nature is nothing but a state of death; only faith and repentance of the Gospell, maketh thee capable of mercy and pardon.

2 Why is Repentance preached to naturall men, but that of *old men*, they should become *new*? of *Wolues*, they should become *Sheepe* of Christs fold? of Ethiopians and strangers, they should become of the household and family of God? Such were they to whom *Peter* preached, *Acts 2.* when so many thousands were

were conuerted : and in all ages wee haue commission to instruct the *contrary minded* with meekenesse, waiting when God will giue them Repentance, 2 *Tim.* 2. 15.

3 Ciuill men haue most need to be called to repentance, because they thinke of all other, they least need repentance ; and seeme to themselues not to bee so farre from the Kingdome of God, as indeed they bee. For hauing no sense of their misery, they rest in pure naturals, ciuill honesty, externall vertues, as in a good estate. And indeed, this conceit of their goodnesse, leaueth them in a damnable condition ; that what our Lord saith of a rich man, I may say of a ciuill man ; it is *hard for him to come to heauen*, and often extreame flagitious sinners are sooner conuerted than hee. Publicans and Harlots that cannot haue that conceit of

D 5 them-

themselves, go often into heauen before such.

Let all such well consider, what is all ciuill, vpright, honest carriage before God, without faith and repentance.

Surely nothing but a shining sin, and beautifull abomination: And therefore the Apostle *Paul*, though before his conuersion he was beyond all ciuill men in respect of gifts, vertues, and righteousness of the Law, yet he must vndoe all this, and cast out all as dung in comparison of grace, and begin all againe.

What better was the Pharisee for thanking God he was not as other; vniust, extortioner, nor as the despised Publican, when hee could not thanke God, that hee was a Penitent, or Belceuer? What better art thou to say, I thanke God I come to Church, heare the Word, receiue the Sacrament, pay men their due,
giue

giue almes to the poore? when with a forme of civility or religion, thou onely couerest thy corruption from thine owne eyes, as a man in the darke; but art an enemy to the power of godlinesse, to the powerfull preaching of the Word, to godly Preachers; a resister of Faith, Repentance, Mortification, and holinesse in thy selfe, and others, without which thou shalt neuer see God. Thanke God as much as thou wilt, thou shalt neuer get thanke from God for all this.

2 If all men, then godly and regenerate men, who haue already repented, they must hold on their repentance: For,

Conseq. 2.

1 Euen the best men after grace receiued, haue sinne dwelling in them. *Rom. 7. 14.* The Law is *spirituall*, but *I am carnall*, sold vnder sinne. Paul was then long conuerted and euen then did what hee hated, and hated what hee did

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did, *Ver. 15.* And no man in earth so iust that sinneth not, *Ecl. 7. 22.* witnesse *Noah, Lot, Abraham, David, Peter, the Virgin Mary:* sheepe they are indeed, but sometime straying, *Psal. 119. 10.*

2 God will haue the best men trayned in repentance by the dayly sight of their sins, in many burdens, temptations, corruptions, sicknesses, casualties, and death it selfe: for euen they by *many afflictions*, must enter into heauen: All fruits of sin, must bee goads to repentance.

3 The best must daily repent because euen the best duties performed by the strength of grace, are in themselves sinfull and defectiue: the righteousness of the Christian is as a *filthy clout*. How much cause haue they daily to bewaile their sins, that must daily repent for their best duties?

4 Our Lord hath taught his Disciples, and the most regenerate,

rate, to pray *daily* for *forgiveness* of sinne, which is an act of repentance. Neuer can a man bee free from repentance, till hee be free from sinne; which because the best can neuer be in this life, hee must neuer lay aside his repentance. When thou hast attained a perfect image of God, then farewell repentance; but that image which was lost in a moment cannot bee repaired throughout the whole life, for the repairing of which, thou must still retaine and renew thy repentance.

If all men, then young men must repent; *Eccles. 12. 1.* Remember thy Creatour in the daies of thy youth: For,

Conseq. 3.

I How needfull is it for vs to take the corruption of nature in hand betimes? for sinne fasteneth by continuance; a sore the longer vncured, the more incurable it is: so in this corruption which
is

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is

is *morbus natura*, the disease of nature, and haccits grow into another nature, which will not bee repelled easily.

2 The grace of repentance, is a gift of God, not in our owne power, and must be taken while it is offered; If God, offer it now to thee a young man, or maide, refuse not this gracious offer, but euen this day heare his voyce; and as young *Samuel*, say, *Speake Lord, thy seruant heareth.*

1 Sam. 3.
10.

3 What a commendation and aduantage is it for youth to bee early graced, and truely conuerted; euen in the morning of their life? Many sinnes are preuented in such a one, whereby also much sorrow and accusation is cut off, which doth often perplex good men: as *David* prayeth often against the sinnes of his youth. Besides, such a one hath many opportunities of well-doing, and aboundeth in good duties, to their

Psal. 25.

their abundant comfort, both here, and in their reckoning.

4 Young persons may dye, they haue no lease of their liues; youth is as fickle as age, time and tide stayeth not: perhaps the Gospell will not stay with thee, perhaps thou art not to stay in the world: Know this thy day, and time of visitation.

4 If all men, then old men must hasten their repentance, while yet their glasse runneth.

Con'eq. 4.

1 If young men must not defer their repentance, because they may dye; old men must much lesse, because they must dye.

2 Thou art an old men, whose time in the likely course of nature, cannot bee long; hast thou deferred thy repentance till the 11. or 12. houre, and yet is it too soon to repent? Was not *Iezabel* in state fearefull enough before God by her fornication and filthinesse, but that God gaue her space

space to repent, and she repented not? This is the very height of sin, and heapeth vp a terrible damnation. Is it not damnation enough to bee a sinner before God, but an old sinner, an old drunkard, swearer, fornicator, lyer, coozen, an old foxe, and an old barking dogge against all goodnesse?

3 Consider how the lees and dregs of profanenesse bee most sowre and stinking in old men; what a filthy sent leaueth an old sinner, when he is gone? he was an old gracelesse man, an enemy of God to death; only his sin was strong, and youthfull in him to the last.

Conf. q. 5.

5 If all, then women must repent too, if they will not perish. For,

1 Gods Schoole is as well open for women, as for men; and the Scriptures and the Ministry belong as well to women

as

as to men; and these are commanded to learn the doctrine of Faith and Repentance as well as men, and to professe the *fear* of God, 1. *Tim.* 2. 15. as well as they.

2 Women were made to the *image* of God as well as men, *Gen.* 1. 27. and were first in transgression, and need Repentance as well as men.

3 Women are *heires* of the same grace of life and promises, and are to be saved by the same way and means as men. They shall be saved if they continue in Faith, Love, Holinesse, and Modesty, 1 *Tim.* 1. 10. And in Christ is neither male nor female, &c.

1 *Pet.* 3. 7.

4 The examples of many gracious women are propounded in Scripture, for imitation of all women. The *virtuous woman* hath the law of grace set in her lips. Many godly women followed Christ to heare his Sermons: the poore woman that washed Christ

Pro. 31.
26.

Luc. 2. 19.

Christ his feete with teares, and wiped them with her haire, was a notable eye-marke to all women of repentance. Mary was commended by Christ for *choosing the better part*; and the blessed Virgin Mary, for *laying the word in her heart*.

5 The Lord loueth godlineſſe, religion, repentance, being his owne grace as well in women as in men; and the times of ſicke- neſſe and death come on women as on men, and then nothing but true grace can beſtead them.

CAP. 7.

Rules concerning finnes to be repen- ted of.

2 **T**He ſecond Rule for directing our Repentance, concerneth *finnes to bee repented of*.

The

The generall rule is vnquestionable, That all sins must bee repented of: because

1 The Law of God condemneth all finnes, and the Gospell pardoneth all, and Faith and Repentance onely obtaine that pardon. Wee haue not learned that any sinne is *veniall* in it selfe, but none *not veniall* by Repentance.

2 One sin vnrepented of condemneth the sinner as certainly as a thousand: as one stab at the heart killeth him as dead as a thousand.

3 Although the least sin committed be damnable, that is, deserveth damnation; yet ~~not~~ the commission of the greatest finnes bringeth damnation, but the continuance in them. The only damning sinne, is Impenitency, in respect of the *act*, though not in respect of the desert.

4 The Scripture, *Eccles. 11. 9.*
would

All finnes
must be
repented.

would haue vs know this, That God will bring euery thing vnto iudgement; and Chap. 12. Ver. 14. God will bring euery worke vnto iudgement, with euery secret thing done in the flesh, whether it bee *good or euill*: therefore euery sinne must bee repented of. For looke what sinne thou iudgest not in thy selfe, thou leauest to God to iudge. If any sinne lye shut vp in the booke of thy conscience, vnblotted by Repentance, the day commeth in which that booke shall bee opened, and it shall be found. Hence the Apostle, *Acts 17.31.* inciterh the Athenians to repent, because God hath appointed *a day to iudge the world.*

From this generall followeth these conclusions:

Conclus. 1.

I We must then repent of sins both *knowne* and *unknowne*. For knowne sinnes euery one will assent: if they bee priuate, they must

must bee priuately repented of, if open, they call for declaration of repentance openly. Knowne sins are not pardoned, but vpon speciall repentance.

But besides these, are a number of secret, *unknowne*, and hidden sinnes, euen in the regenerate themselues, *Psal.* 19. for who knoweth *how oft hee offendeth*? Let the best search his heart with lights, and doe it most diligently and vnpartially, yet it is vngageable: he can neuer get to the bottome, to finde out all his sins. Numbers are committed, which hee knoweth not to bee sins. Numbers are committed which in proccesse of time are forgotten. A number of sinnes lye close to our best duties, and we discerne them not. Now if they be sins, they must be repented of.

Quest. How can vnknown sins be repented of?

Answ. As knowne sins must be

bee repented with particular Repentance, so vnknowne by a generall Repentance; which God in mercie accepteth for these, or else no flesh could be saued.

The Patriarchs most of them liued in Polygamie, which was euer a sin: nor could they bee saued, without repentance of this sin; and yet we reade not that any of them specially repented of it, because of the corruption of the times, they knew it not clearely to be sinne, onely God in mercie accepted a generall Repentance for the same: yet they repented specially of known sins, as Dauid of his murder and adulterie, but we reade not that hee specially repented of this.

By this wee see, that had wee no knowne sinnes, we haue an infinite number of vnknown euils, whereof wee stand guiltie, and whercof wee must repent daily and pray with Dauid, Lord, forgive

Giue me *my* secret and vnknowne finnes.

Psal. 19.

12.

If all sins, then we must repent not onely of *great*, but the *smallest* sins : for

Conclus. 2.

1 No sin is so little, as not to need repentance : for the least sinne is an infinite offence against an infinite God, an infinite Law, meriting an infinite damnation.

2 The smallest of sins, negligences, omissions, ouer-sights, hastinesse of speech, passion must be repented of, and resisted, else they grow more common, and more strong, or at least as little theeuess, they open the doores and windowes to greater, and stronger : He can neuer overcome the greater, that doth not conquer smaller.

3 Heere is more assurance and tryall of sound grace than in that repentance of great finnes : for.

I True

1 True grace lesseneth no sinne but aggrauateth it.

2 Generall, common, and restrayning grace, may shunne and grieve for great and open sins; as the Heathens themselves: but it must bee sound grace that groweth to the hatred of the smallest and most secret euills.

3 Sound grace desires to cleere the booke of GOD, and wipe out the score, as well of pence and farthings, as of pounds and talents.

5 The nature of sinne standeth not in the *materiall* part, which often is in a little thing; but in the *forme* or anomy which is the transgression of the Law: And this may bee in an apple, as well as a talent of gold. Yea the most poysonfull sin of all was in an apple: a small thing, to shew the *sinne in smallest things not to be small.*

If

If all sins must be repented of then finnes of *knowledge* and presumption : which are of two sorts :

Conclus. 3.

1. When wee attempt any thing about our owne strength, not sensible of our owne weakness; which is, for the most part, punished with fearefull falls, as in *Peter*. Neuer any Disciple fell so dangerously as hee : for neuer any of them was so presumptuous as he.

2. When we dare attempt any thing against the truth and iustice of God ; knowing his will, but run against it. Sometimes

1. Dreaming that God is made all of mercy ; not so iust as the Law saith he is.

2. Because hee holdeth his peace, wee thinke him like our selues, and conceiue he will neuer punish.

Conclus. 4.

Psal. 50

3. Sometimes supposing wee can repent when we will.

E

4 That

4. That howeuer hee deale with others, yet he wil not grow into such displeasure with vs: Hence we grow secure in sin.

These sins must be repented of, because they mightily preuaile, *Psal. 19.*

1. Sinnes againſt conſcience waſte the conſcience, make great gaſhes, deſtroy graces, grieue the ſpirit, ſet a mans owne beſt friend againſt him, that is, his owne conſcience, which becommeth a Sergeant, a Iudge, a Witneſſe, and an Executioner.

2. A marke of a wicked man, is to make a league with hell, and death, and goe on in ſinne; and though the ſword paſſe through the Land to cry, Peace, Peace.

3 Great is the difference between the ſins of godly and wicked: One ſinneth of weakenefſe, the other of wickedneſſe; one is drawne to ſinne violently, the

the other runneth willingly : the one sinneth against his purpose, the other purposeth sin ; the one slippeth into sin, the other lyeth downe and walloweth in it : the one slumbers, the other is in a dead sleepe.

4. Wee must hasten out of presumptuous sinnes, because sinne against the holy Ghost is of this kind of sins ; though not euery sinne of presumption, and against knowledge, and conscience, is the sinne against the holy Ghost, but such a presumption as renounceth the whole Gospell, and that of set purpose and malice against the Maiesty of God, and of Christ, *Heb. 10. 29.*

If all sins, then sins of aggrauating, or scandalous circumstances: as.

Conclus. 4.

1. Old and customable sins which are growne strong and habituall, and neede a long and earnest Repentance to cut and

breake them off; and here especially our oldest and strongest sin of all, the mother and nurse of all the rest, our originall corruption, had need bee bewailed, being as a great wheele in a clocke, that setteth all wheelles a mouing, while it seemeth to moue slowest.

Yet not one of a hundreth taketh this of all other in hand, as not seeing the danger of it. But neuer did any truely repent, that begun not here, and first conquered this master, esteeming it the most foule, and hate full of all, as *Dauid*, *Pf. 51.* and *Paul* crieth out of it, as the most secret, deceitfull, powerfull euill, *Rom. 7.*

2. Sweete, pleasing, and profitable sinnes; the more pleasure thou hast taken in sinne, the more shall thy sorrow be, sooner or later and thou shalt know one day (but the sooner the better) that thy sweetest sinne is a poyson, or ratsbane,

ratf-bane, sweet in going downe but forget the danger, and please thy palate awhile, it shall work in thy bowels, and bring death sure enough. If sinne be not as a dagger at the heart before, it shall after the commission. The profit of sinne, is like *Achans* wedge, it cost his life. Vnhappy is that profit of the world, gotten by the losse of the soule.

3. Sinnes of the godly after conuersion, are greater than common mens: For,

1. They are committed against more grace, more meanes, more knowledge.

2. They are more noted, being in a greater light. *David* caused the enemies to blasphem, and the godly bee ashamed because of sinne.

3. There is a greater profession of loue to God, and this cannot but worke great sorrow for offending him. *Luke 7.* The wo-

E 3

man

Sinnes of the godly greater than other mens.

man that had much forgiven her, *loved much*; and so in *Peter*, hee sorrowed *bitterly*: as his loue was great, so was his griefe.

2. The Lord taketh sinne more hainously at their hands, than any others; as a father, the abuse and dishonour from his son. Christ complaineth, it was thou my friend and familiar, *ὃς αὐτὸς ἑχρὸν*.

4. Sins against means, against warning, admonition, vowes, promises, correction, much pro- uoke the Lord to wrath. So Christ aggrauateth *Judas* his sin, he hath *the greater sin*, *Iohn 19*. he not onely knew my doctrine, saw my miracles, but was often war- ned. *Peter* after warning on Christs part, and protestations on his owne, so fouly denying: Oh how the sinne pricketh him, and giueth him no rest till hee had met the LORD by Repen- tance?

Most

Most sins of men in these daies of light, are not for *want* of knowledge, but *against* knowledge, admonition, and conscience; the sinnes of men taught, among whom the Gospel is still preached, & men followed with daily instructions. All of them are against the vow and promise of Baptisme, many of them against speciall motions of spirit, against speciall promises, and vowes to God, either in time of affliction, or terrour of conscience. or bodily sicknesse, or coming to the Sacrament, when men haue resolved and promised a change of life: All these are fearefull sinnes, and haue a loud voice, to call either thee to repent, or God to reuenge.

5. Sinnes of open profanenesse: As,

1. Against holy *times*; swearing, whoring, drinking, gaming on the Sabboth day: a time
E 4 holy

holy, wherein ordinary lawfull actions are prohibited; as Iournies, Markets, Buying, Selling, and euery piece of ordinary calling.

2 Against holy *places*; profane thoughts, speeches, actions in the Church and house of God. The holier the place, the fouler the sinne.

3 Against holy exercises, disgracing, reproching, and scorning the exercises of Religion, Preaching, Hearing, Prayer, Singing in the family, and other godly duties.

4 Against *godly persons*, and such as excell in vertue; reuiling godly men vnder titles of Puritans, Hypocrites, factious, and troublers of the State. Little know men the height of profanenesse they are growne to in these finnes, nor what, nor whom they blaspheme, nor what a fierce plague of GOD hangeth ouer them, which nothing but
timely

timely Repentance can turne away. Let such therefore try their Repentance, if so be that the wickednesse and prophanesse of their hearts may bee forgiven them.

C A P. 8.

Concerning the manner of entrance into Repentance.

THE third rule for the direction of our Repentance, concerneth the manner of it;

and this both of { 1. Entrance,
2. Proceeding.

I For the right entrance into this duty wee must know that there can be no true Repentance, without due preparation, *Amos 4. 12. Prepare to meete thy God O Israel.* And in all diuine duties, the rule is, *Eccles. 5. 6. Be not hasty with thy feete, nor rash in thy*
E 5 mouth

month, but consider how thou must doe a *good thing well*.

In this preparation remember,

1. *Thy selfe*, and thy owne estate: for a man must returne *into himselfe*, before hee can returne to God. The Prodigall Son, as he departed from his Father, so he departed from himselfe; and therefore before he returned to his Father, hee is said to be *in se reuersus*, he returned *into himselfe*, *Esa. 46.8. Returne into your minds*, O transgressors: implying, that sinners are as mad men, out of their right minds, and must come into themselues againe, before they be well.

Now in considering thy selfe; first remember from what an happy estate thou art fallen. *Rev. 2.5. Remember whence thou art fallen, and repent*: So the Prodigall remembered from what an happy condition in his Fathers house, he was fallen.

2 Remember thy *waies*, and workes: see, and say how foolishly thou hast done: so *David*, *I considered my waies*, and turned my feete, *Psalm* 119. 59. proclaime thine owne folly, as *David*. I haue done very foolishly: *Ex lege agnitio peccati*; that is, By the law is the knowledge of sin: weigh thy sins in the Ballance, not of crooked iudgement, reason or affections, but of the *Law* of GOD, which maketh them exceed all the mountaines of the world in weight; for now must they needs presse thee downe to hell, powring on thy head all the curses written in that Booke.

See them also in the glasse of the Gospel, committed against the blood of the Couenant, thou hauing done what thou canst to make that of none effect. See in them thy vile and abiect condition, that durst commit such sins against

month, but consider how thou must doe a *good thing well*.

In this preparation remember,

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See them also in the glasse of the Gospel, committed against the blood of the Couenant, thou hauing done what thou canst to make that of none effect. See in them thy vile and abiect condition, that durst commit such sins
against

against God, so as to abhorre thy selfe with *Iob* in dust and ashes.

3. Consider thy forlorne and *curst condition*, till thou dost repent, thou art without GOD; hee that sinneth, *hath neither seene God*, nor knoweth him, *Iob. 3. 6.*

Thou lyest in a state wherein thou art not capable of Gods mercy : for *God will not be mercifull to that man, Deut. 29. 20.* Nay, he cannot, vnlesse he can be vniust in bestowing grace vpon the contemners of grace. Say not God is mercifull, for his bounty would lead thee to Repentance ; but the heart that cannot repent, *treasureth up wrath against the day of wrath, Rom. 2.* Yea thou lyest in a state, in which the Angel of the Lords wrath is ready to meet thee, as *Balaam*, with death at euery corner. *Reuel. 16. 2.* The Angell powred out the Viols of Gods wrath on the earth : the reason

reason is giuen, because *they repented not of their works* : and except ye repent, yee must perish euerlastingly.

2 In this Preparation, remember with whom thou hast to deale : Repentance is a *drawing neere vnto God*, *Iam. 4.* Men draw neere vnto God many waies ; by outward profession, by inward faith and apprehension, by prayer and inuocation, but specially by Repentance and Conuersion : therefore saith *Iames*, *Draw neere to God, cleanse your hands*, ye sinners, and *wash your harts*, ye wauering minded : for sin estrangeth, separateth, withdraweth from God ; but Repentance is a returning to him, and striking off a new league with him.

In this approach to God, it will notably set forward Repentance. IF

I Thou set him before thee, a God cloathed with Maiesty and honour :

How to
approach
to God.

honour ; with iustice, and wrath against sin : this striketh the soule with an awfull feare, and dread of God, to make it stoope before him.

See wee how the idolatrous person will cast himselfe on his face before his idoll : hee will goe barefoot, creepe along as a worme from one end of the Church to another, to get a kisse of it ; and shall wee approach the true G O D with so little reuerence, when they shew so much to Idols ? It is the feare of God that diminisheth the power of sinne.

2 If thou set him before thee in the riches of his mercy, in providing so excellent a remedy against sin, as is the precious bloud of his deare Son, when nothing in the world else would serue, 1 *Pet.* 1. 10.

3 And now to set thy face toward God, as *Daniel* did, *Da.* 9. 2.
1 Implying

1 Implying a drawing of the mind from all other distractions and occasions, as now hauing to doe with God onely who in this duty requireth the whole heart, and the powring out of the soule before him.

2 To testifie that we are turned quite out of our selues, in whom is no helpe, and depend only vpon him for all supplies and mercy.

3 In this preparation, consider the necessity, benefit, and vse of Repentance.

1 That nothing else can free vs from the snare of the death in which we are captiues, *2 Tim. 2.9*

2 Nothing else reconcileth vs vnto God, and restoreth vs to his fauour.

3 Nothing else correcteth the corruption of nature, and returneth us backe into innocency.

4 Nothing else reneweth our life and course, and maketh vs capable

capable of holinesse or happinesse

All this preparation is requisite, not onely because of G O D S command, but also because rash and temerarious vndertaking of religious duties, is a taking of *Gods Name in vaine*, and fruitlesse.

2 If *Daniel* be not fit till he be prepared, much lesse, we who haue so many distractions, so much earth, so dull spirits.

3 There is no comfort in *doing* the duty, but in the *well* and acceptable doing of it : and neuer is it well performed, but when we are well prepared.

C A P. 9.

Concerning the wise proceeding in Repentance.

2 **T**He wise proceeding in Repentance, standeth in
in

in these things :

1 To begin the worke *within*,
with *cleansing the heart*. Ezek. 18.

Beginne
within.

31. Cast away your transgressi-
ons, and make you a *new heart*,
and a *new spirit*. For,

1 The heart is the fountaine
of actions ; as that is, so are they :
Out of the *abundance of the*
heart the mouth speaketh, the
hand acteth. If the heart bee a
fusty vessell, the Lord will powre
none of his gracious liquor into
it : As that is, so is the whole
man ; If the roote be naught, so
are the branches, so are the
fruits.

2 This is the most compendi-
ous way : Wash the *inside first*,
saith Christ, & all shall be cleane.
A vaine and lost labour it is to
offer to stoppe the current of a
streame, if you goe not to the
fountaine : A vaine thing in a
Gardener to cut off the tops of
weedes, and leaue the root,
which

which fasteneth it selfe so much the deeper: And therefore the Prophet *David* praying for the grace of Repentance, *Psalms* 51. Wash me, purge me; hee telleth the Lord where hee would haue him begin, Create *in mee a new heart* and renew a *right spirit*.

→ Then
comming
without,
begin first
with ma-
ster-sins.

2 Comming outwardly, begin with those *master sinnes* that are most rooted, and haue most foyled vs: for as in an armie, if the Generalls and Captaines bee cut off, the common souldiers are easily routed; so if our chiefest sins, which haue beene Commanders, and borne most sway and rule in vs, bee mortified and killed, the lesser sinnes will bee more easily subdued and chased, *1 Sam. 17. 51*. When the Philistims saw their Champion *Goliath* was dead, they fled. Blast and plucke vp the roote, the branches and suckers wither of themselves: Cut off the right hand,

hand, right eye. *Herod* had bin in a faire way of Repentance, if hee could haue begun with *Herodias*.

2. It is obseruable in the Scripture of most true penitents, that they begun with the strongest finnes. *David* beginneth with his *Bathsabeh*, and testifieth a notable Repentance, *Psalms*. 51. *Saul* once mastering his fury and rage in persecuting, hee shall quickly become a zealous Preacher. If wee could see some men lay aside their malice and hatred of good men (which is a strong snare of the Deuill) we would hope to see them forward and louing, and ioyne themselues with such as walke in the waies of God.

Zacheus once mastering his pilling, and polling, and couetous catching after the world, becommeth a notable example of a true penitent. So could wee see a worldling,

Try thy strength with strongest finnes.

worldling, an vsurer, an oppref-
four, once giue vp couetoufneffe,
we should expect any good thing
from them. Wee should hope to
fee them diligent in Gods house
which now, in the weeke day,
they thinke a losse of time. Wee
should fee them restoring as fast
as they fetched in ; we should fee
them as liberall to Gods wor-
ship, and good vses, as they haue
beene basely gripple. We should
fee them as mercifull, and cha-
ritable, as they haue beene
cruell, and vnmercifull. Wee
should fee with Couetoufneffe,
the root of al euil, all the boughes
and branches fall one after ano-
ther.

Till this be done, neuer say thou
hast repented of any sinne : for
hee neuer repented of any sinne,
whose master-sinne is let alone, is
spared and vnrepented.

3. In wise proceeding, when
thou hast begun with any sin, goe
through

through-stitch with it ; not onely to the shaking of the root, but to the vnrooting and casting it out of the ground : for,

Leaue not
sinne any
roots.

1 In all true Repentance there is a clearing of ones seife, *1 Cor. 7*

11. In our rotten frame and building, it will not leaue a stone vpon a stone, but carrieth out all the rubbish it findeth.

2 To finde mercy, there must be confessing and forsaking, *Pro. 28.13.*

3 The profession of euery true penitent, must be that of *St. Paul*, I was a *blasphemer*, I was an *oppressor*, but *now God hath shewed mercy*; I am no such man now.

1 Tim. 1.
13.

Now all this will not be done, but by earnest endeouour : sleighting and stubbering of this businesse, leaueth men in the suddes they were in before : as

Some dally with their sins, and semble a repentance, as men at foynes doe fight. Perhaps they
will

About
Easter.

will this time of yeare come to confession, and seeme very penitent, and hauing confessed, thinke themselues eased : but it is as a drunkard, by vomiting, that hee may drinke more ; so these, to go fresh to drinke in sinne againe.

Some will sweare and curse, and say, God forgive me, you make me sweare ; and sweare as fast by and by againe. But here the roots of sin remaine.

Some, pressed by Gods hand, force a Repentance, and make many confessions and promises ; but after returne as fresh to sinne, as a dogge to vomit, or the horse to the smell of his dung. Here is no parting with sin : Well may hee say, I was a swearer, drunkard, a tippler, an hater of God, and so am I still for al my dissembling Repentance. I was neuer other, nor like to bee, without a more serious change.

4. In this wise proceeding,
rest

rest not in the *rooting out* of sin, till thou seest *the rooting and growth* of the contrary grace : for in all true Repentance, is a change in the *iudgement* from error to truth, in the *will* from euill to good, in the *whole man* from darknesse to light. Thou canst shew no Repentance, if thou canst not shew this change of euery part, at least in part.

True Repentance maketh a man cleane contrary vnto himselfe, and changeth him into a cleane other man. His whole nature is changed from a corrupt and carnall, into a spirituall nature. In nature an *Æthiopian* cannot change his colour, but grace changeth nature : of a *bramble*, he becommeth a *vine*, of a *thorne*, a *fig tree*, of a *wild*, a *naturall oliue*, of a *Lion*, a *lambe*, of a *dogge vnderboord*, a *son sitting at table*, of a *Saul*, a *Paul*. Hee is changed in all his parts

parts and members ; they were, as swords and speares, weapons of vnrighteousnesse and fiercenesse against God, and good men, now are turned into lythes and mattocks, weapons of grace, and instruments of common good in time of peace.

His whole course is changed : of a louer of sinne, he is become a loather of sin, and louer of grace : of a Receiuer and Deceiuer, it maketh Zacheus a restorer, and charitable distributer : of one thirsting after the blood of Saints, it maketh Saul thirst now after their saluation : of a waster of the Lords talent, it maketh him encrease it.

Let not thy soule deceiue thee in thy Repentance, except it haue brought thee thus farre, to expresse the contrary grace. Salomon could not satisfie himselfe with his Repentance of those foule sins of lust, till hee had

had written his booke of Repentance : nor *Augustine*, till hee had written his booke of Retractions: nor *Cranmer*, till he had burned his vnworthy right hand.

Trust not thy Repentance for wantonnesse and vncleannesse, vnlesse as the woman, *Luke 7.* who had abused her eyes, her hayre and lippes to folly, shee gaue her lippes to kisse his feete, her eyes to wash them, and her hayre to dry them. Thou must expresse Humility, Modesty, and Repentance, in members most abused. *Dauid* polluting his bed washeth it with teares.

Trust not thy Repentance for Couetousnesse, Vsury, Bribery, without restitution, as *Zacheus*, without expression of charity, mercifulnesse to the poore, and without free and liberall dispensing to pious and godly vses.

Hath thine house beene a pro-

F

fane

fane house, a gaming house, an house of *swearing*, riot, and disorder? thou hast not repented, though these things bee left, if thou hast not reformed it vnto a *house of prayer*. Hast thou beene an enemy, or no friend to Gods seruants, and seruice? thou hast not repented in *putting off thy malice*, vnlesse thou hast *put on loving affections*, and exprestest loue aboue the former hatred.

Hast thou sinned in *disgracing* and reuiling the seruants of God, and professors of the Gospel, casting on them the common termes of Hypocrites, Puritans? thou hast neuer repented, if thou dost *not iustifie*, and defend them, and right them in their names, and godly practises: and so in all other sins. True Repentance will not only vndoe what is ill done, but will set vp with both hands what it hath plucked downe; it will now see God haue

haue his glory, and men their right. I conclude with 1. *Ioh. 3.7.* Let none deceiue you, let none deceiue himselfe; *Hee that doth righteousness, is righteous, as hee is righteous.*

CAP. IO.

Concerning the time of Repentance, both of 1. Possibilitie, 2. Necessitie.

THe fourth rule of direction is, concerning the time of Repentance. For the time, is either of
 1. Possibility, or
 2. Necessity.

The time of Possibility is, the whole time of this life, and only the time of this life. *Except yee repent, while ye liue here, yee shall perish eternally,*

God giueth euery man a space *Reas. 1.*
 to repent in, as *Iezabel, Ren. 2.21.*
 that is, the space of this life; and
 F 2 any

any time of this life the Lord may giue repentance. *2 Tim. 2. 25. waiting at any time. Matth. 5. 25. Agree in the way.*

2. After this life can bee no Repentance; for these reasons;

1. Because there is no faith, for that ceaseth. The tree once cut downe, no fruit can grow any more: now Repentance is a fruit of Faith; and no more Faith, no more Repentance.

2 Because the acts and parts of repentance are only for this life. These are, 1. *Mortification*, godly sorrow, Christian combate: 2. *Renovation*, growth in-grace, and strife to perfection.

All these are by death abolished: no more teares, no more sight, no more imperfection, no more molestation of sin; but victory and perfection is attained.

3 After death is nothing but iudgement, *Heb. 9. 27.* there is a resting from all labour of repentance,

tance, there is no more working, no more washing, no Purgatory, no more oyle may bee gotten after the doore is shut, no more place for Repentance is to be found, being at the waies end; Repentance is the way of life, and life the end of that way.

This consideration calleth vs to the speedy vndertaking of Repentance, euen while this fraile and vncertaine life lasteth; for who hath a lease of his life, but for so few yeares as *Hezekiah*? Thou mayest dreame of many yeares, as the glutton did, when that night his soule was taken away from him, and he called a foole and so proued.

Nature reacheth to take the time allotted for al other things; the husbandman to sow whilest seed-time lasteth; to make Hay while the Sun shineth; the Merchant to buy and trade while the Faire lasteth; the Sea man to take

time, and tide, and winde, which stayeth for no man: the Smith to strike while the iron is hot; the Souldier to fight while the battell continueth: yea, the verie Stork, and Crane, and Swallow, to know their appointed time, *Ier.* 8.7. and should not grace teach men to repent while they liue?

Obiect. Yes, God forbid, but we should repent; but when our dying day commeth, then wee may doe it.

Answ. Wouldest thou repent on thy dying day? why then not euery day of thy life, seeing euery day may bee thy dying day? and why doth thy folly not esteeme it so? *1 Pet. 1. 17.*

2 The time of necessity is the whole time of our life; the whole life being but one day of Repentance, and ought to be begun, continued, and concluded with Repentance. This generall we will take asunder into these propositions.

I The

*Affidue
pccanti-
bus, affidue
pœnitentia
necessaria.
August.*

I The first thing a Christian must doe, is to Repent.

1. Looke at *God*; his *commandement*, is, First seeke the Kingdome of God; *To day, heare his voice, Psal. 95. 7.* Exhort one another while it is *called to day, Heb. 3. 13. Eccles. 12. 1.*

His *spirit* will bee more griued to morrow, and stand farther from our helpe and comfort, and the more hee is griued, the hardlier will he be intreated.

3. His *patience* is more abused by refusing the meanes of our Repentance this day: by slighting his voice, calling vs, his stretching out his hand, this day offering grace, and by not listening to the knocks and raps at the doore of our hearts.

4. His *wrath* will bee more increased by the increase of our sinne this day before to morrow; and being provoked, may iustly giue vp the sinner to a heart that

F 4

cannot

Rule 1.

Repentance is the first duty of a Christian.
Reas. 1.

N. scit tartam limina spiritus laxat gratia. Ambrosius. in c. 1. Lac.

cannot repent. Were it not iust, that seeing hee calleth, and they will not heare, that eyther hee should bee dumbe, and neuer call hereafter, or God deafe, neuer to heare thee call? If thou that wilt not repent at Gods call and command, shouldst not finde Repentance to bee at thy call and command? liue forgetfull of God, and if thou dyest forgetfull of thy selfe is it not iust?

2 Looke at *our selues*, and see if Repentance had not neede bee thy first taske. For,

1 Before Repentance, a man is an euill tree, and an euill tree can bring no good fruit; thou canst not pray, nor be heard in prayer; thou canst not heare, nor receiue Sacraments, but to damnation, nor performe any duety of piety or charity acceptably, till thou hast repented; If thou hast any thing to doe with God, or any expectation from him, thou

thou must first *wash* and cleanse thy selfe, and then come and reason with him, *Isa. 1.*

2 If thou beest not apt or willing to repent to day, thou wilt bee lesse apt to morrow: for the heart will be more hardened, the conscience more seared, the will more crooked, the conuersion more difficult, corruption more rooted by continuance, the naile harder driuen in, the soule more deadly stung, thy selfe farre weaker to get out of sin, in all which regards, thou canst not vndertake Repentance too soone.

Reas. 3.

3 Looke *upon sin*, and see whether wee had not need deale with it at first: for sinne is like fire set into our house to burne vs vp; who but a mad man would not bestir himselfe with all speed to quench it in the first sparke, or breaking out, before it be increased to a great flame? Should wee not bee as carefull for our soules

as for our houses?

It is *morbus natura*; the disease of nature: wee are wise to take our bodily diseases in hand betime, because the medicine is prepared too late, when the disease hath preuailed by continuance. It is the plague of the soule, for which the Physitians prescribe, *Citò, Longè, Tardè*, that is, Get away from the infection betime, Stay long inough from it, and return slowly to the place where it was.

2 Sin by continuance groweth more in number, and more in strength; it is still ingendring, and groweth more fruitfull: one sin is a linke to another, drawing to that another, and one sin must maintaine another. *Ahab* must maintaine his couetousnesse by murther; *Geheſi* his theft by a lye; *Dania* his adultery by murther: *Salomon* is drawne from carnall whoredome, to spirituall:

all : *Herod* maintaining incest, must cut off *Iohns* head : Sinne groweth strong after the birth, and as a plant of the Diuels planting, quickly rooteth. Take it when it is new set, it may bee plucked vp easily, but let it grow to a tree, no struggling can plucke it vp, nor many blowes strike it downe.

Sin is strong in the cogitation, stronger in affection, most of all in actions and habit.

4 Looke vpon *Repentance*, and there is a twofold Repentance, that is seldome true.

Reas. 4.

1 *Late* Repentance : for then commonly sin leaueth vs, not we sin ; and when Repentance liueth not with vs, commonly it dyeth with vs : and what thanke is it for a man to leaue the world, when the world leaueth him, and casteth him off ? When weaknesse hindreth him to sinne, wee must thanke his weaknesse, not himselfe

himself for not sinning, saith *Basil*.

2 *Forced Repentance* when men in distress of body, or mind or feare of death, pretend a Repentance; will promise, pray vow, or doe any thing: but the feare is scarce ouer, but so is their Repentance: then returneth the vncleane spirit with seuen worle than himselfe; and now running from God, God is gone further off than before, and a thousand to one neuer returneth againe.

O therefore is the delay so dangerous? is neither the day of thy life, nor the day of grace certain? is the present day late enough? may the next day bee too late? how darest thou cast thy Repentance into thy last accounts, which ought to bee the first worke of euery Christian? how darest thou deferre it beyond this day, and hazard to lose that in one moment, which can neuer bee hoped or gained afterward?

Let

Let euery eye behold Chrill mourning ouer him, as once ouer Ierusalem : Oh that thou haddest *in this thy day* known the things of thy peace ! but these things are hid from thine eyes : A wise man may slip or fall into a pit, but hee is a mad man that will not rise out againe.

2 As Repentance must bee the first, so it must be the constant & daily exercise of euery Christian, who must esteeme his whole life a continuall Repentance.

1 We sweep our houses euery day, but the houses of our hearts haue more need, because of the soyle and dust of our daily infirmities : Our hands haue daily need of washing, our hearts much more.

2 As the blood runneth through all the veines, and is necessary to carry life and spirit through all the parts : so Repentance must runne through all the occasions

Reas. 2.
Repentance must
bee the
constant
exercise of
euery
Christian.
Reas. 1.

Daily occasions to quicken our Repentance.

occasions of the day : all which call vs to repent. For,

1 Wee are bound to the daily sacrifice and seruice of GOD, which cannot bee performed without Repentance. Come before GOD without Repentance, all is one as if thou cut off a *dogs head*, or offer *swines flesh*.

2 Our daily failings call vs to daily repentance ; wee goe ouer daily frailties , many yee'dings to temptations , many rousing thoughts , idle speeches , many sinfull actions of bad and scandalous examples , many secrets sins not easily found out , many sinfull defects cleauing to our best duties , thrust in vpon vs incessantly , euery one of these call vs to a constant practice of Repentance in examination , confession , watchfulnesse , mortification , &c.

3 Many are the daily troubles of our callings , many afflictions meete vs ; many crosses befall vs
in

in our family, in our estate, our friends; many afflictions vpon the Church and Land wee heare of: euery of these haue a loud voice to summon vs to daily Repentance: for *man suffereth for his sin*; and remoue the cause, the effect will cease.

4 Wee stand in need of daily blessings and new fauours, and these call on vs to renue our Repentance daily, for else our sins wil hinder good things from vs: either wee must remoue them or they will remoue Gods mercies from vs; and in stead of blessings cast vs into perils and dangers euery moment.

For time, Repentance is also the last duty of a Christian which he must principally intend. For,

1 All naturall motion is swifter to the Center, and so supernaturall: euery sound grace is most stirring at last, and this especially, because Sathan is most stirring

Rule 3.
Repentance is the last duty of euery Christian.

ring in temptation, and so in this last act is most troublesome; and therefore Repentance must bee most busie in thrusting downe the last and strongest powers raised against it.

2 In sicknesse, sorrow, and approach of death, is great cause of sight, sense, and godly sorrow for sin, the mother of them. Now is a time of humiliation, and mortification, so that now the worst of men can counterfeit a Repentance; and therefore now true Repentance cannot but aboue all times shew it selfe.

3 The lesse time that grace seeth it hath to work in, the more stirring and working it will be; only griued that it hath not more, and cannot more glorifie God: & as friends parting when they take their last farewell, they desire to take their fill one of another; so the Saints being to bid farewell to godly sorrow, are willing

willing to take their fill of it.

4 What is it else thou wouldest haue thy Master finde thee doing at his comming, but *so doing*? and what else hath the promise of blessednesse? and what seruant else, but hee whom the Master findeth so doing?

Now the way to doe it well at last, is to exercise it well beforehand, else it will hardly and bunglingly come off: but what a man doth customably, and habitually, is done easily, cunningly, and comfortably. Nothing but the dispatch of this businesse maketh life sweet and desirable. Nothing else affordeth peace with God, part in Christ, quietnesse of conscience; but the comfort of sound Repentance, without any of which, life is no better than death.

Nothing but this can allay the feares and bitternesse of death: How can the euill seruant but feare

feare to bee called to accounts, that hath neuer made them ready? How can the condemned Felon but feare the assizes, who neuer looked after his pardon?

But why should the soule feare to goe forth to God, when it knoweth it is reconciled to him? what need he feare sudden death, who is euer prepared? When a malefactor hath sued out his pardon, let the Assizes come when they will, the sooner the better: Neuer will that soule feare to goe to Christ, that is in Christ; nay it wil desire it because it is *best of all*, *Philip. 1.23.*

CAP. II.

Lets of Repentance in respect of sin.

2.

THE second generall thing propounded to further the practice of Repentance, is to remove the *lets* and impediments which

which hinder men from the practice of it. For,

The more excellent any duty or grace is, the more difficulty there is in attaining it : and Repentance being of all graces the first and leader, wee must not thinke it easie to come by. God seeing it in our nature, lightly to set by things we easily come by, hath set a prize upon his best blessings, that wee might prize them : and is not so prodigall of them, as to cast them vpon sleepers, and slothfull persons, that thinke them worth no pains nor labour.

And Sathan hangeth such weight on our corruption, and by his policy and power, so cloggeth and blocketh vp the way to this grace, as very few are able and willing to encounter with so many Giants, and *Hydraes*, and to vndertake so many Herculean labours and difficulties, as hee
must

must goe through, that meaneth to go through-stitch with sound Repentance.

Though therefore men vnacquainted with repentance, think it the easiest thing in the world; an houres worke, or dispatched with three words, *Lord haue mercie*: yet neuer any true Penitent found it so easie, but the hardest taske in all the world: and he that commeth in earnest vnto it must cast his costs, and consider whether he be able to *drink of this cup*, or no.

Wee shall finde it so small labour to reckon vp and discover these hindrances; and much lesse is he to find it so, that is to grapple with them, and conquer them.

These lets being so many, may be prosecuted vnder foure heads, being cast in our waies, either by *Sin*. or the *World*, or *Sathan*, or *our selues*.

1 In respect of sin we haue sundry lets ;

1 The loue of sin.

2 The seeming profit in sin.

3 An appearance of pleasure.

4 A kind of credit conceiued to be in sin.

Lets of
Repentance in
respect of
sinne.

1. The *loue* of sin riseth from the nearnesse, long acquaintance, and familiarity with vs, it being bred and borne with vs, at boord and bed with vs, as neare and deare as our eyes and hands vnto vs, and this disordered loue of sin, maketh vs hate and loath all meanes, which might worke vs to dislike and forsake it. So our Sauour telleth vs, *Ioh. 3. 19.* Men *loue darknesse, because their deeds are euill.* This loue of darknesse, of sinne, maketh men loath the graee of Repentance.

Now to remoue this let, consider :

1. To loue sinne is to hate the Lord, *Psal. 97. 10.* All ye that *loue the*

the Lord hate all that is euill: therefore loue of euill will not stand with loue of God. Euery grace is actiue against the contrary.

2 To loue sin is to loue death. *Gen. 2. 17.* In the day thou sinnest thou shalt die: And to loue sin is to hate his own soule, *Pro. 8. 35.* He that sinneth against mee, hateth his owne soule: And all that hate me, loue death, *Pro. 11. 19.*

3 A child of God cannot but hate his owne sin; hee hateth the euill hee doth, and is far from allowing himselfe in it, *Rom. 7.*

Yea, abhorreth himselfe in dust and ashes for his sin, *Iob 42. 6.*

4 Yea, wee shall find all the affections of the godly set against sin, as the most hatefull object.

1 His sorrow is chiefly for his sin. We reade not that *Peter* euer wept so bitterly for any suffering, as hee did for his sin: nothing is so contrary to godly sorrow, as sinfull ioy.

2 His

2 His *fear* watcheth against sinne, and *flyeth* sinne as a serpent, yea {the occasion
and appearance} of it.

3 His *shame* is most for his sinne. The Publican is *ashamed* to looke towards Heauen; and the Prodigall *ashamed* to looke towards his fathers house.

5. Grace wheresoeuer it is, resolueeth against all sin, voweth against all; he will worke no iniquity, *Psa. 119. 2.* he will with *full purpose of heart cleaue vnto the Lord*; he renueth a daily purpose of not sinning, of banishing sinne and conquering it.

Secondly, in sinne is a seeming profit, which the sinner is loth to let goe.

The seeming profit of sin

The Vsurer will not part from his gainfull and vnlawfull trade: the Buyer and Seller will not lay aside their oathes and lyes, their sleights and deceits, by false wares, weights, lights, and an hundred

hundred deuices to deceiue.

The Non-resident will not part with his gainfull sinne, though it bee the price of a thousand of soules.

The Lawyer, the concealing and hiding of truth, which hee ought to open. They cannot liue if they should.

To conquer this Let, consider,

1. That no man can *establishe himselfe by iniquity*, *Pron. 12.3.* What stability is in that house, which is founded in water, and vnderpropped with kindled fire-brands? Could *Saul* stablish his house, by founding it in disobedience, and vnderpropping it with persecuting *Dauid*? No, it falleth on his owne head, and crusheth and hideth all his posterity in the ruines of it.

Could *Ieroboam* stablish his house, or confirme the kingdome to it, by deuising the trickes of the two Calues at *Dan & Bethel*?

Can

Can a sick man gaine his health by drinking a strong poyson? Such is the gaine of him, that will assure his state by sinne.

2 All is not gaine that is gotten by sin; no man can reckon it for cleare gaine: for there is no gaine, but the losse is far greater. For,

1 In sinfull gaine is a losse of graces; *faith* and dependance vpon God is gone. Thou leanest on a reed, makest a wedge of gold thy hope. Better had it beene to haue begd thy bread, than lost thy faith.

There is a losse of *good conscience*: And better had it beene to haue cast ouer-boord all that ill-gotten goods, than haue made shipwrack of a good conscience. And what comfort to haue thy house full of goods, when thy conscience telleth thee, they haue a bad master?

2. What gained *Balaam, Iudas,*
G *das,*

das, Ananias and Saphira, when by seeking vnlawfull gaine, by curfing, betraying, lying, they lost their liues for their labours?

3 What gaine, or profit is it for a man, to winne *the whole world*, and *lose his owne soule*? Or what recompence shall he giue? Here is not only a certaine, but an irrecoverable losse.

4 What gaine, or profit shall hee finde, when the curse of God bloweth vpon the state so ill gotten? which maketh it as a fire to consume the rest, if any be better gotten than other. As *Ahab*, when for *Naboths Vineyard* hee lost his whole kingdome: or sometimes the curse of God raiseth an vnthrifty heyre, who shal lauish it, and as wickedly waste it, as euer it was wickedly gotten.

And how can it bee, but the curse must accompany that wealth, for which men fall down
to

to the Diuell and worship him
on which condition onely he en-
richeth them?

3. The onely true gaine is to
gaine Christ, in comparison of
whom all things are drosse and
dung, *Phi. 3.* The gain of godlinesse,
1 Tim. 6. the gain of true wisdom
is better than that of gold, *Pro. 3.*
13. a better and more induring sub-
stance, *Heb. 10. 34.* A treasure in
Heauen worth selling all, as
Christ to the young man: An
vndeceiueable wealth, not con-
sumed with vse, but encreased;
not left on earth, but carried to
Heauen: wealth for which the
Saints willingly endured the
spoyling of their goods, because
they knew they had a better sub-
stance.

Thirdly, in sin is an appearance
of *pleasure*, and euery sinner is
loath to change the sweetnesse
of sinne, with the sowre and tart
feed of Repentance and Mortifi-

The see-
ming plea-
sure of sin.

cation; loth is the sinner to let the *sweete morsell* goe from under his tongue, *Iob 23. 12.* whence it is that wee see so few drunkards, fornicators, worldlings, wantons, gamsters, play-haunters are so seldom reclaimed and won to Repentance.

To remoue this Let, consider,

1. That sin the more delightful, the more dangerous it is; as *Sampson* in *Dalilabs* lap, the more pleasing the more pernicious: for as theeuës they set vpon men, and rob, and wound their soules; and vsually ease stayeth the sinner, as in the *Prouerbs*. Which was the Apostles argument, *1 Pet. 2. 11.* Abstaine from fleshly lusts, for they fight against the soule, though they seem neuer so familiar and friendly.

I

First, they chase away feare of euill to come. *Amos. 6. 1.* They that are at ease in Sion, put farre off the euill day. *Matth. 14. 39.*
The

The old world, set vpon pleasure, knew nothing till the flood came.

Secondly, they thrust out pleasures of the world to come; they make a man delight more in the Diuels bookes, Cards and Dice, than in Gods, in gathering money, than in gathering grace, make their Hawkes and Dogs more chargeable than Christs poore members.

Thirdly, they binde a man a willing slaue, and like the harlot, their hands are as bands to hold them fast in the snare; as *Herod* can make shift against many sins. but h s *Herodias*.

2. The sweetnesse of sinne is as the sweetnesse of poyson, onely sweete in the mouth, poyson in the belly. *Prov. 5. 4. Stalen bread is sweete, but the dead are there;* sweet only in committing, bitter in the account and reckoning: and this last dish will spoyle the feast.

feast. Let wisdome set thine eye vpon the future miserie, which is as the sowre sauce to sins sweetnesse; and were the sweetnesse of sin a true pleasure, what folly were it to buy a broken and momentary pleasure, with endlesse paine; to preferre an empty ioy, aboue fulnesse of ioy; the pleasures of Gods *left hand*, aboue the pleasures of his *right hand*; a drop of pleasure; aboue a riuer of mercy and glory?

3 Nothing can bee more contrary to the state of Grace, than a life *led in pleasures*: The Widow liuing in pleasure, is dead while she liueth: noted for a course of the vnregenerate, *Ti. 3. 3.* *seruing diuers lusts and pleasures*; and it is a brand of a foolish course, *Eccles. 7. 6.* The heart of a foole is in the *house of mirth*.

Let vs account it therefore an high wisdome: first,

To

To discouer other manner of pleasures, such as are the soules delight. The *way of wisdom* is the way of pleasure, *Prou. 17*. Oh that we knew what pleasures are in peace of conscience, ioy of the holy Ghost, what a solace it is to be a son of God, an inhabitant of Heauen, to liue by Faith !

2 To exchange these broken, worme-eaten, and poysonfull pleasures of sin for a season, with the pleasures of Gods House, of Gods Spirit, and of Gods right hand for euermore.

Fourthly, in sinne is a kinde of *credit and glory*, which the sinner is loth to let goe : as the Gallants and Great ones, that must not put off any of their proud fashions or tyres ; nor must not bee behind any of the fantastick disguises of the times. And our Roisters, Swearers, Swash-bucklers cannot bee thought men of great spirit or place, if they should not despise

*The fourth
let.*

despise the basenesse and pusillanimity of Repentance, and humble cariage of Christianity.

Against this Let, consider,

1. To glory in sin, is to glory in a mans owne shame; as if a man should glory to wallow as a swine in his owne dung, or as if a theefe should pride himselfe in his fetters, which hold him fast to his execution, *Phil. 3. 19.* The Apostle spake of such as *gloried in their shame*; that is, whereof they might, and ought to haue beene ashamed, and whereof they should bee afterward ashamed: What will bee the end of that glory, that fighteth against the glory of God? *1 Sam 2. 30.*

3 Sin vnrepented of, maketh a man the basest slaue and drudge of all men; it maketh him a slaue to the Diuell, a drudge in the basest seruices of flesh and lusts: with more reason might the basest slaue in the Turkish Gallies,

Gallies, glory of his freedome and honour? Wilt thou be great in sinne? thou shalt bee great in plagues, great in sorrow, in torment.

3 Sinne can draw no credit but from persons of no worth or reckoning. What credit were it for a Rebell or Traytour to get applause among his complices, & bee well thought of among such condemned Rebels as himselte, while they are all going to an infamous and cruell death, hated of the King, and despised of all good subjects, and the whole state in which they liued?

4 As godlinesse is the truest *gaine*, so it is the truest *greatnesse* and honour: for is it not the truest greatnesse to be great in Gods fauour and loue?

To bee godly, is to bee great, great in the Court of Heauen, great in bloud and alliance, great in present estate, greater in expecta-

pectation, great in place and priuiledges : If therefore thou seekest great things for thy selfe, seeke grace, seeke precious faith, holinesse, hope ; especially, seeke true humility : for hee that will be greatest, must be least, least in himselfe ; and he that is so, will be least in sin : And suppose piety and grace carry reproach and contempt in the world ; yet faith seeth it recompenced with everlasting honour and glory in the life to come.

CAP. 12.

Lets of Repentance from the world.

THe second sort of Lets of Repentance, are from the world, which is a perillous sea, wherein some Christians escape drowning, but none danger ; some escape shipwracke, but none hazard.

from the world.

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zard. And the greater and more dangerous is this enemy, because shee betrayeth vs as *Iudas* with a kisse; not comming in hostile manner, being alwaies an enemy but sometimes as a friend: sometimes hiring vs to sin with great wages, as *Balaam* was carried with wages of vnrighteousnesse, to curse the people of God: sometimes inticing vs to sin, holding before our eye, an apple faire to the eye, as *Eue*: or a wedge of gold, as *Achan*.

2 Our selues, without great watch, yea, and with it, are easily carried away, because of the league that is betweene the world and our corrupt nature; all our affections, and thoughts, and courses, and naturally tending world-ward, further than they are weighed vpward with much strength of grace.

3 Yea, wee see men of much forwardnesse and grace cast back
by

by the world, and the very Disciples themselves shall stand sometimes striving for superiority, and to bee somewhat in the world, when they should haue minded other businesse : And why doth the world cast such a number of lets to hinder Repentance, and reach at those that are at the side of Christ, but because in euery one that repenteth, she loseth a limbe or a member ?

Now the Lord seeing our danger by this masked enemy, hath charged vs, that whatsoever loue the world maketh to vs wee must not bestow our loue upon it : for then *the loue of the Father cannot be in vs*, 1 Ioh. 2. 11. but arme our selues against it, as an arch-enemy to vs in the way of grace, and stand out against it vnto victory, and that in the strength of our head, who hath bidden vs bee of good comfort, because *hee hath overcome the world*, both

both for himselfe, and all vs his members.

There bee foure great impediments cast in our way by the world to hinder Repentance, and the exercise of godlinesse.

First, *fear of contempt* and reproach from the world : secondly, *a forsaking of friends* : thirdly, *fewnesse of sound godly men* : fourthly, *multitude of contrary examples.*

1 The great rubbe of all from the world, is that generall contempt powred vpon professors and practices of piety, which is a generall Let : insomuch as our Sauour pronounced that man blessed, that is not offended in him ; and once asked his Disciples, if they would also goe away with others.

2 This was a strong Let and stumbling block ; which, layed in the way, hindred many Rulers from following Christ, and from

Contempt
from the
world
must not
hinder our
Repentance.

from professing that, whereof their conscience was convinced, *Iohn 12. 43.* Because they feared contempt from their consorts, and *loved the praise of men, more than the praise of God.* What else hindred and deferred the Repentance of *Nicodemus*, and cast his comming to Christ into the night?

3. It striketh at that which nature is very tender ouer : for who would willingly cast himselfe into so contemptible a condition, as that of men forward in Religion? who would bee pointed at for singularity? who would not shun the nick-names cast vpon godlinesse? or who but would be loth to bee thought of the Preciser sort? who would be at such a passe, to haue his Religion iudged hypocrisie; his Christian prudence censured as crafty policy; his godly simplicity, esteemed sillinesse and folly; his

his zeale, madnesse; his frugality, couetousnesse; his bounty, wastfulnesse; his contempt of the world, a silly carelessenesse? his godly sorrow, melancholy? how hard is it to be so misconstrued in euery thing?

Now for remedying of this Let:

1 Look to *Christ*, and thou shalt find Christ and his Crosse inseparable.

2 It were strange, if the world that hateth Christ himself, should not hate his Disciples, *Iohn 15. 18. If the world hated you, it hated me before you.*

3 Cannot the wisdom, innocencie, and holinesse of Christ, fence him from the scornes and mockes of the world, and can thine fence thee? Did they deale thus *with the greene tree*, and will they not *with the dry*? Durst they call the master *Beelzebub*, and will the seruant look to be better than his master?

4 How

4 How base and vile was he content to be for thee?

2 Looke to the *world*, and consider that it were strange if the world should not hate those that are called out of the world: Is it a strange thing that they speake euill of them, that will not run into the same *excesse of riot with them?*

1 Pet. 4. 4.

3 Looke *at thy selfe*, and consider.

Whether if thy person and waies please God, the world will not be displeased with both.

2 What sence hast thou aboue other of the Lords holy ones? were not the Prophets reputed Rebels to States and Princes? was not the happy tidings of saluation in the Apostles mouthes, counted seditious doctrine and nouelties? was not *Iohn Baptists* abstinence and sober manner of liuing, esteemed melancholike; yea, diuellish austeritie?

austerity ? was not *Maries* loue and bounry to Christ, counted wastefulnesse ? nay, our Lords gentlenesse and meeknesse with sinners, was it not called boone companionship, and himselfe for it a glutton, a companion of sinners ?

3 Looke at thine owne secret worth, that art an humble Christian, and comfort thy selfe in that for the time. A Prince in a strange Countrey vnknowne, is content with homely vsage : for he knoweth his owne worth, so doe not they : And a secret rich man is well pleased with his wealth, and willingly concealeth it from others : So the godly and humble soule may bee well contented, that hee is *rich in God*, and rich in Grace, and in an honourable and happy estate, though all men take no notice of it.

Though the world iudge according

cording to the outward appearance, because it knoweth not the Father, nor yet the loue of God : Neither is this the time when they must appeare what they are : yet mis-iudge not thine owne happinesse for the present, though it appeare not ; for did the honour of the Saints appeare, all the sheaues would bow to theirs ; and all the Nobility, and glory of the earth, were but vanishing shadowes, and as *Ionas* his withering Gourd before them : Yea, I suppose, the glory of the least Beleeuer, when it shal appeare, shall darken the glory of the Sunne.

4 What an happy seruice is it, if thy dishonour can bring any honour to G O D and his truth ? As *Luther* of *Moses* body, so I say of thy name, Let it dye, and bee buried, stinke, and rot, and let no man know where it lyeth, so as the Name of Christ may bee magnified

magnified by thy life or death.

Bee content then if the sons of men turne thy glory into shame : if it bee vile to bee humbled before and for the Lord, *bee yet more vile, 2 Sam. 6. 22.*

5 Consider whether the work of grace get strength in thee, whereby thou art crucified to the world, and the world to thee, whether canst thou contemne the contempt of the world, & despise the glory of it; esteeming it, in comparison of Christ, dung & drosse? A man that is dead, or crucified, is in such an estate as hee careth not for all the pompe and glory of the world, neyther doth he feare that the world can abase him lower than hee is: so a man crucified with Christ, is dead to the world, and the world cannot cast him lower than hee hath cast himselfe.

4 Consider that the scorne and reproach for Christ, which is causelesse,

causelesse, is indeed the present crowne of glory, set vpon the head of a Christian. And though the world knoweth not Christ if he come not with a crowne of gold, yet faith espieth much more honour in the crown of thornes, both on his owne, and on the heads of his members; and reioyceth more in the crosse of Christ, than in all the world besides. Christ crucified is a Christians only glory *Gal. 6: 19.*

5 Seeing there is no man but must bee contemned, let vs chuse rather the contempt *for well-doing*, than the contempt *for shame*. A man must either be contemned here of the world, or hereafter of God. Now whether is more eligible, to bee reiected of euill men, or of the Son of God? Surely, nothing can cast such dung in the face of a man as his sinne vnrepented, vnpardoned. This maketh him contemptible

tible to God, to good Angels, and good men euen here; and there abideth an *eternall contempt* for sin and sinners hereafter, as it is *Dan. 12.*

Whereas if godlinesse draw on the hatred of wicked men, this is abundantly recompenced with the loue of God, and of the Saints; which is not temporary, as is their hatred, but euerlasting and endlesse. And what need a wise man to care for the hatred of abiect scullions, and base gally-slaues, if he can retaine the fauour of the Prince, the Nobles, the greatest and best men in the land?

A *second great* Let of Repentance from the world, is that of him, *Luke 9.61.* who would fain follow Christ, but he must first bidde them farewell that are at his house; and this is so long a doing, that we heare no more of him: So euery naturall man hath
many

many friends in the world, many wel-willers, and sundry to whom hee is ingaged and much beholding, and he is loth to part companies, and bid them farewell. Now, if he begin to repent, hee must bid a number of these friends adieu, and farewell much of that, which formerly he called good fellowship and merry company: these will not goe in his way, and hee must not goe in theirs any longer.

Answer. To this let, *first*, If the businesse of Repentance break off that fellowship, which wicked men haue together in the works of darknesse and pleasures of sin, such as is drunkennesse, swearing, reuelling, stage-playes, masking, may-games, carding, dicing, frothy or foule communication, &c. what can bee a higher praise of godlinesse, than to cut off such vngodly fellowship, of which sin is the only knot and band?

But

But as for Christian fellowship in lawfull and ioyfull meetings in the feare of God ; as the ancient Christians beleueed, conuersed, ate, and dranke, and reioyced together, *Acts 2.* Godlinesse and pietie establissheth such ; for it rectifieth and sweeteneth society, and maketh it truly fruitfull and profitable. It onely forbiddeth that merriment which is not in the Lord, and the mirth which *Salomon* calleth madnesse, when men are neuer so merry as when God is farthest off ; as mad men sing when their bands increase.

2. To walke in the way of repentance, is not to lose friends ; for let a mans wayes please the Lords, he maketh his very enemies become his friends, *Prou. 16. 7.* This is the way to get and keepe sound friends, and friendship ; It is hee alone that can contemper iron and clay to a mixture ;

mixture; he can make the Wolfe and the Lambe, the Beare and the Calfe, the Lion and the Oxe feed peaccably together, *Esa.* 11. For as hee that is confederate with a King, is at peace with all his subiects, so he that confederateth and entreth league with God, shall so far forth find men friendly, as may as stand 1. with Gods wisdome, 2. with exception of the crosse, 3. with promotion of his owne saluation.

And what wise man would chuse to liue out of Gods fauour for mans, yea for wicked mens? As *Elkanah* said to *Hannah*, Am I not better than ten sons? so may the Lord, Am not I better than ten thousand friends?

3 To walke humbly before God, is not to lose friends, but to exchange those that are couert enemies vnder the habite of friends, for true friends indeed: and to breake from such friends
is

is to get God thy friend and Father, Christ thy friend and brother, the Angels thy friends and guardians, the godly thy friends and fellow members, thine owne conscience thy friend, yea as a thousand friends and witnesses for thee : And these are friends worth hauing. As for other friends, who draw thee aside from obedience to God, say to them as Christ to *Peter*, dissuading him from suffering, Get thee behinde me Sathan : and as *Dauid*, Away yee wicked, for I will keepe the commandements of my God, *Psal.* 119. 115.

4 Grace teacheth a godly man to haue the same friends and enemies that God hath, because of the couenant and league now stricken betweene them. *Psal.* 139. 21. But

1 See the hatred be carried against vices not persons, lest wee sin against the precept of loving

H uing

uing our neighbour.

2 See to the purity of our affections, that they bee not priuate, but set vpon Gods glory; nor as they bee our enemies, but Gods.

3 Let no relation betweene any man and vs, neither in high nor low place, cause vs to betray Gods cause and truth; but let it bee dearer to vs than our owne peace, profit, yea or our liues themselves.

C A P. 13.

Lets of Repentance from the paucity of true penitents in the world.

III.

THe *third* let of Repentance cast in our way by the world is, the *fewnesse* and paucitie of sound godly men. In the world wee see Repentance and sound godlinesse practised but by a few,

few, and euery vnregenerate man hath an vnwillingnesse to row against the streame of time, or the age and customes of men; so that most will doe as the most doe, that the fewest may scorne them; and the most common reproach cast vpon Religion, is, They be but a few sorrie fellowes that professe it.

Answ. To remoue this let,

I Wee must know that the number of faithfull Christians, that stick close vnto Christ, are but a small number, and as small in worldly reputation, for foure reasons:

I The true Church of God is a little park or pickle of God, empaled from the rest of the world; a garden inclosed, *Cant.* 4. 12. a paradise of God, not the waste of the world; a fold, not a field. It is the floore of Christ, in which are a little wheat in an huge heape of chaffe, a little
H 2 gold

Gold in a whole mountaine of Clay or drosse, a gleaning after a haruest, a few berries after the vintage: so the members of the Church are but few, compared with a heape of wicked men. Gods companie was alwaies a *little flocke*, *Luke 12. 32*. The number of Gods companie are said to bee one of a Citie, and two of a Tribe, *Ier. 3. 14*. As if in a great inundation of water, which carrieth away whole townes or countries, some one or two houses or persons should scape; or as if in a raging and vniuersall fire deuouring a whole Citie, one or two houses should bee left standing.

2 Consider how few are chosen. *Mat. 20. 17*. Few are to bee saued. If Israel were as the sand of the Sea, yet a *remnant onely* should be saued, *Rom. 9. 29*. As a Tradesman, hauing cut off the whole piece of cloth, a small remnant

nant is remaining: so the true professors of Christ: are a very small remnant of the whole piece and people of the world, *Rev. 12. 10.* it is called the remnant of the womans seed, that is as a little seed-corne is reserved out of a great heape for store, which is nothing to the whole crop; so is the small number of true beleaguers reserved by grace, to the whole field and crop of the world. In the Arke a few, even eight persons, were saved, *1 Pet. 3.*

3 Consider the truth of that of our Saviour, *Mat. 7. 14. Strait is the gate, and narrow the way, that leadeth to life, and few find it.* Which must not be understood simply in themselves; for many shall come from East & West, and sit downe with *Abraham,* and *Isaac,* and *Iacob* *Mat. 8. 11.* and *Iohn* saw a multitude, which none could number; of all nations, kindreds, and Tribes, and

H 3 tongues,

tongues, standing before the Lambe, in white robes, *Reuel. 7. 9*
But *comparatinsely*, in respect of Vnbelecuers, Infidels, Hypocrites, and Reprobates; they be an handfull, to an house full; a spark to a flame; a drop to a streame. And the reason is twofold:

1 The worth of grace and saluation, and excellency of eternall life, alloweth it not to bee common, but is a precious commodity in the hands of a few; as Pearles and Iewels are so much more aduanced in price, as they be harder to come by.

2 Because there bee so few that will indure the persecution, sharpenesse, the selfe denyall, the mortification, the many losses and crosses which the straight way is strewed with; euery man naturally desiring to walke in the easie and broad way, where is elbow-roome, profit, pleasures applause of others, and pleasing
of

of a mans selfe.

Now this should be so far from offending any, as that euery one should strue to bee of the little flocke, and remnant, and walke in the way of good men; and though the company bee small, it shall bee good: Nay, thou must praise God that euer hee vouchsafed thee mercy to ioyne thee to this small number of them that beare the Lord; Considering

1 That the world yeeldeth his haruest to the god of this world, and the earth affoordeth much clay for Pottes, but little oare for gold: pebbles are many, pearles but a few.

2 Yea, in the particular Churches, there are but a *few names* that defile not their garments, *Reuel. 3. 4.* All *are not Israel*, that goe for Israel; neither all that go for Virgins, are admitted into the Bride-groomes Chamber.

3 Consider the day coming,

H 4

ming, wherein thou that shun-
nest this small number, shalt
wish thy selfe of it, and shalt be
most vnhappy in the fellowship
which thou hast chosen, when all
the drosse & chaffe shalbe swept
together, and cast into the fire.

And on the contrarie, thou
that hast sorted thy selfe with
these few, shalt praise God for a
farre higher mercy to thee, than
that was in the great deluge, to
saue one *Noah*; and in the dread-
full burning of Sodome, to saue
one *Lot* from the common de-
struction.

CAP. 14.

*Lets of Repentance from multitude
of contrarie examples in
the world.*

Let IV.

TH E fourth Let from the
world, is the *multitude* of
con-

contrary examples. The world hath a great many crooked patternes, many periwaders, and pul-backes, as backe-byasses to Repentance and godly life, whole bands of bad company, and wicked society, which are strong impediments; and so much the more dangerous, as,

I Our nature is sociall, and not as the brutes : wee readily thrust into company, as being naturally enemies to solitarinesse : we easily follow one that offereth to leade vs, but if many, or multitudes, or great ones goe before vs, then wee can runne as sheepe, and for haste neuer stay to reason the case, neither in what way wee are, nor vpon what errand.

2 Our nature is corrupt, and attractive of euill : as the Adamant will draw iron to it. We are suddenly corrupted by, first, filthy communication, and euill

words which corrupt good manners : *secondly*, by counsels and perswasions to euill, by which they are iustly carried that will not bee guided by the voyce of wisdom. *Thirdly*, by the wicked example, especially of great, or wise, or learned men, who thriue well enough, and are lifted vp in the world without all this nicenesse, and adoe.

3 Adde hereunto that euill is diffusive of it selfe, and such acquaintance is betweene it and vs, as the plague cannot so easily and soone infect our bodies, as sinne doth poyson, and suddenly infect our soules.

Now against this Let, that wee may breake through it; Consider,

1 The straight iniunctions and charges of Scripture, *Exod.* 23. 2. Thou shalt not follow a multitude to doe euill: the word

Rabbim.

רבים signifieth as well mighty, and potent men, as manie, or multitudes; so as wee must not follow others to euill, be they neuer so many, neuer so mighty, be doing that we either know to be euill, or know not to be good.

Prou. 4. 14. Enter not the way of wicked men, auoyd them, partake not with them, haue no fellowship with vnfruitfull workes.

Epl. ef. 5. 7. Numb. 16. 26. Separate from them, come out from among them. Pro. 9. 6. Forsake the foolish and liue.

When wee speake thus from God, as Lot to his consens; Hast you, get you out, stay not in Sodom; thinke not as they did, that we speake in ieast, lest yee feelee the fire of God in earnest.

2 Oppose to this Let, the danger of following multitudes, and corrupt examples. For,

1 Multitudes can make nothing good that is euill, but must needes

needs make that which is euill much worse and more hainous. If all the earth bee corrupted, the cry is great : many hands ridde much worke, many sinners fill the measure full.

2 Multitudes cannot keepe off the reuenge of euill ; they may helpe thee into sinne, but cannot helpe thee out of punishment : thou canst not partake in their sinnes, and not in their punishment, *Reu. 18. 9. Prou. 13. 20.* Companions of *fooles* must bee destroyed ; and therefore let hand ioyne in hand, they shall not escape vnpunished. A world of sinners in earth, a million of Angells in heauen, cannot shift off reuenge, if they sinne together against God.

3 It is almost impossible for a good man to retaine his goodnesse among euill men ; it is a rare example to bee a *Lot* in *Sodom* : see *Dauid* in the Court of *Achish*,

Achish, once basely counterfeiting madnesse, another time dissembling himselfe a friend of Philistims, and an enemy of Gods people: and *Peter* in the company of denyers, and enemies, denying, and forswearing his master: And hereof are two reasons:

1 The *disposition* of wicked men, who are like men sicke of the plague, care not how much they can infect others, that so the fewer may shunne themselves.

2 Our *owne disposition* and aptnesse to receiue infection from them, as sound Sheepe, or sound Apples are easily infected with the rotten. Whereas therefore some pretend to runne with wicked men to win t^hem, they delude themselves; for as there is no great hope to doe them good, so there is certaine perill of thine owne hurt. A man
that

That runneth downe a hill, if hee catch hold on him that is going vp, shal easily pull him back with him, because the descent is easier. And dead carkases tyed to liuing bodies, are not reuiued, but by miracle; but the liuing bodies, tyed to them, are poysoned and putrefied by them. Is there so little hope of doing them good, so great perill of thine owne bane and poyson? get out from among them. *Pro. 22. 14.* he with whom the Lord is angry shall fall by them.

3 Fence thy selfe against the obiections that might carrie thee away, as namely such as this.

Obiect. The most doe so, most are in the fashion, most sweare, game, waste their time &c.

Ans. Walke with them most, and perish with most: doe as most, suffer with the most; liue as most, die with most: *Argumentum*

mentum pessimum turba est, saith *Seneca*: that is, The multitude is the weakest and worst argument. No excuse to say thus doe my neighbours. Commit a felony, and say others did so, will this acquit thee?

Obiect. My forefathers did thus, and beleueed thus, and they were wise, and I wish my selfe in no better case than they.

Ans. A part of our Redemption, is to bee deliuered from the vaine conuersation, receiued by *tradition of our fathers*, *1. Pet. 1.2.* the Spouse of Christ must forget her *Fathers house* and kinred, *Pf. 45.* but thou wilt not doe so.

Obiect. But some Ministers, good Schollers, great Preachers play, and sweare, and drinke, and swagger, may we not follow our guides?

Ans. 1 It is a fearefull thing for *Aaron* to lead *Israel* to dance about the calfe.

2 The

2 The Scribes and Pharisees were great Schollers, but they said, and did not; they must not bee followed further than they sit in *Moses* chaire. *Judas* went farre beyond all Preachers in gifts yet hee led a band to apprehend Christ. And many such there bee, of whom Christ saith, hee that breaketh the least Commandement, and *teacheth men* so, by word or example, shall be least in the kingdome of heaven: Christ speaketh of blind guides: no wise man must shut his owne eyes to follow them, lest the blinde lead the blinde, and both fall into hell ditch.

Obiect. But I know good men doe thus and thus, may not I follow them?

Ans. The fairest lawne hath his moles, and the best men their faults, and fals, and must not bee followed in all things, as in *Noah* *Lot*, *David*, *Peter*. But if we will follow

follow example,

1 Follow the best, not the most, walke in the way of good men. 3 *Iohn 11.* Follow not *that which is euill, but that which is good.*

2 Follow the light side of the cloud, as Israel did, not the dark side, as did *Pharaob* and his Egyptians.

3 Follow one man that hath his sight and light to guide him, rather than ten thousand blinde men that walke in the darke.

4 Christ is the only vnerring patterne, follow him as the wise men did by his starre, and follow all other as farre as they follow him, be they euen Apostles themselves, 1 *Cor. 11. 1.*

Obiect. But the Church is a multitude of Belceuers, and a Catholike company, to which we must ioine our selues: here is a multitude which wee must follow.

Ans.

Directi-
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Answ.

Directi-
ons how
to follow
examples.

Answ. No, I must not follow a Church because it is a multitude, for that simply maketh not a Church, for then a legion of Turks or Diuels were a Church, but the Church is *multitudo orthodoxa*, a multitude teaching, and imbracing the truth of Christ: I must liue, and walke by my owne faith, as I see with no mans eyes but my own, for faith is the eye of my soule.

Obiect. But I shall bee counted singular, and more eyes see better than one.

Answ. It is better to walke the right way alone, than to wander with company; It is better to goe to heauen alone, or with a few, than with multitudes to hell.

2 It was *Lets* happinesse that he was singular in *Sodom*, and that he went alone; and for *Noah* that hee alone, and his family, entred into the Arke; and happy

py is he that is alone, if only fantastie be counted singularity.

3 One eye hauing sight is better than a thousand blinde eyes : one poore crucified theefe had a clearer eye, than all the Iewes, Rulers, and People, that condemned and crucified Iesus Christ.

4 Resolue vpon the rules of wisdom to fence thee from this sinne.

How to
fence our
selues a
gainst the
errors of
multi-
tudes.

1 Choose thy way, not because it is broad, but because it is straight; and suspect that way wherein thou seest multitudes, multitude being a streame wee must row hard against. Most scorne the word; hate the feare of God, liue after the fashions of the world : shunne this broad way.

2 Regard not what is done, but what ought to bee done; for that onely will stand in the account.

3 In

3 In all matter of practice, walke by *rule*, not by *example*; looke at *truth*, not at *numbers*. Wee haue a surer word of Prophets and Apostles, a sure foundation, 1 *Cor.* 3. 11. And as many as walke according to *this rule* peace shall be upon them, *Gal.* 6. Christ said he was *truth*, not *custome*: and let customes be neuer so old, if not inlightened with truth, they are the worse for their age.

4 The wisdome of the wise is to chuse and *direct* his way, *Pro.* 14. 8. Hee taketh it not on mens words, or walketh on aduentures: wisdome will to heauen alone, if it cannot get company.

The wisdome of the wise will looke better to the soule, than to damne it for company: No man but loueth his body better, but if hee see neuer so many leap into the sea, or cast themselues into the fire, or off a rocke, hee will

will bee loth to kill himfelfe for company : and wilt thou, foolish man, break the necke of thy foule for company ?

5 Thou must *hinder* and stop the finnes of the multitude, rather than *imitate* them. So *Lot* perswaded the multitude of Sodomites ; strue, *resisting sinne* euen vnto blood : keepe the praise of grace euen in oppositions. *Tully* commended one for being continent in Asia: So hold out the light in the midst of a froward generation.

And when thou canst not hinder, thou must mourne for the finnes of the multitude, as *Lot*, whose righteous foule was grieued daily to see and heare the vnchast conuersation of Sodomits : And *Jeremy* said, My foule shall weepe for you in secret : and *Dauid*, I saw the Transgressours, and was sore grieued, and mine eyes gushed with riuers of teares.

This

This is true zeale against a mans owne sins, which kindleth a fire against other mens sins, and the more vniuersall they bee, the more will zeale be kindled.

C A P. 15.

Lets from Satans lulling vs in security.

3. **F**rom the World we come to the incombrances and rubbes cast in the way of our repentance, by Satan the *god* of this world.

And he hath reason to bestirre himselfe, especially against our repentance, because he knoweth that onely this grace fetcheth vs out of his power, 2 *Tim.* 2. 25.

To this purpose he suggesteth three sorts of temptations:

1 To lull vs asleepe in the securitie of our present naturall estate.

2 If

2 If our naturall estate content vs not, he vrgeth to despair of our estate.

3 If he cannot doe that, hee will enforce the other extreame of presumption of Gods mercy, though wee slacke or slip our repentance.

1 To hold vs in our present security, he will perfwade vs of the loue of God towards vs in our estate of nature. For, hath he not made vs men, not beasts, or serpents? hath he not preserved vs, and prospered vs in our estate, and lifted vs vp in earthly mercies? yea are we not members of the Church, enioying the Word and Sacraments? and seeing God hath beene so free in his loue and care, what need we trouble our selues with such pen-siue precisenesse, and spend our time in feares and cares, which requireth rather comfort and cheerfulnessse in our condition?

Against

Against this temptation consider;

1 How dangerous, and de-
ceivable a thing it is, for a man
to bleſs himſelf in a curſed eſtate.
As the wicked man who cou-
nanteth with death, and maketh
an agreement with hell; whoſe
wilfull ignorance hideth all the
danger neare him; who, as the fil-
ly Bird, feedeth ſecurely on the
bayte, while it is within the
compaſſe of the net. Oh what a
deluſion is it for a naturall man
to aſſure himſelfe of Gods loue?
Can iuſtice loue wickedneſſe?
Can the LORD doe any other
than hate a rebell againſt him?
Is a child of wrath the obiect
of our fathers loue? Can a veſſell
of wrath looke to be filled with
any thing but wrath?

2 Looke what deceit and fal-
lacy lyeth in all his arguments
of loue?

1 God created him a man,
not

not a beast: Why did not GOD create the Angels that sinned too? and yet are not they shut vp in chains of blacke darkenesse for euer? Little comfort that GOD loueth thee as a creature, vnlesse as a Father in Iesus Christ: better it were, thou haddest bin a beast; than not a son.

3 God hath outwardly blessed and prospered him in the world, and therefore loueth him.

Answ. No man knoweth loue or hatred by any thing afore him, *Eccles. 9. 1.* Temporall blessings are common to good and bad, and the worst men enioy common mercies, more than other. *Iob 21. 13.* He speaketh of wicked men *flourishing in all wealth* and prosperity: who say to the Almighty, Depart from vs; who is the Almighty? And it is said of *Antiochus Epiphanes*, that mad and furious horne against the Church, who cast downe
I some

some of the hoast of heauen, and the starres, and extolled himselfe against the Prince of the hoast, and tooke away the daily sacrifice, and cast downe the place of the Sanctuary; the text addes, Thus hee sha'l doe and prosper, *Dan. 8. 13.* Who was more outwardly prosperous, *Cain* or *Abel*, *Esau* or *Jacob*, who durst not looke his lord *Esau* in the face, nor come neare him till hee had bowed seuen times.

3 They are seazed with a kinde of spirituall prosperity: they liue in the bosome of the Church, and enioy Word and Sacraments, therefore are loved of God.

Answ. But many are *in* the Church, that are not *of* the Church; yea, the wickedest of men, enioy the outward ordinances of Word & Sacraments, as well as other; as *Esau*, *Saul*, *Iudas*, *Simon Magus*, & are so much the

the more hated, as their sinne was against more glorious meanes : what loue can a malefactor gather, when the sentence of death is read against him ? as in the Word preached it is against euery obstinate sinner.

What loue when the Lords Table is made a snare vnto him ; and his sinne casteth poyson into the Lords cup ? When his Baptisme is but a broken vow, and all his profession a vizard of his hypocrisie.

4. Wouldest thou finde true evidences of Gods loue, which come from God, not as *God*, but as from a *father*, bestowed on *sonnes*, but not on *bond-children* ? find it in other gifts than these.

1 Hath he giuen thee Christ ? God *so loued the world*, *Iohn 3. 16.* hath he giuen thee a *son-ship* ? *Ioh. 1. 3. & 1.* Behold what great loue the Father hath giuen vs to bee *called the Sons of God* : Hath hee
I 2 giuen

giuen thee Faith? Oh there is a precious gift of his loue: hast thou loue? God loueth not thee, vnlesse thou loue him? what obedience hast thou? Keeping his Commandements is made a signe of his loue, *Iohn* 14. 23, 24.

The Scripture, which knoweth the best assurances of Gods loue pulleth our eyes from gazing on earthly dignities and prerogative, which we are euer poring vpon, as with Hawkes eyes; and would haue vs behold Gods loue in other things than these, namely, in the inward notes and markes of Gods children. See then what faith, what hope, what repentance, what holinesse, what fruits of faith and holinesse thou hast attained: this argueth our iustification, and so assureth vs of our election; and consequently, of Gods eternall and vnchangeable loue: this is the *inheritance* which

which is given to sonnes of promise, while the bond children are sent away with *moueables*.

Secondly to hold vs in the security of our naturall estate, hee perswadeth vs wee cannot be Saints here below, and why should we not doe as others, rather than tyre our selues in vaine by pursuing impossibilities?

To answer this temptation, consider, none are Saints in heaven, but Saints in earth.

I. True it is in their sense, none can be Saints here, that is, absolutely perfect; but must wee bee therefore *wholly flesh*, because we cannot be *wholly Spirit*? Because we cannot get quite out of the *law of flesh*, must wee not serue the *law of God* in our spirits? Because wee cannot doe all the good *we would*, must not we doe all the good *we can*? Because we cannot attaine the *haruest of holinesse*, must wee not haue

the first fruites.

2

2 Sense of imperfection hath sundry other more fruitfull vses, than to settle us in our security. For,

1 It ought to humble vs, and drive us to Repentance, and not pull vs from it.

2 To strue against imperfection, and not to rest contented in it.

3 To awaken us, and drive vs out of our selues to get perfection in Iesus Christ: for our sense of weaknesse in our selues, must force us to get our strength in him.

3

3 Wee are not now under the Law, which requireth perfect & personall righteousnesse and holines, yet we are under the Gospel, which requireth Evangelicall perfection, which standeth in true and sincere endeavours, in mortification and spirituall combat, and bindeth us to the daily subduing

subduing of that, which we cannot at once vanquish, & though we cannot but sinne daily, yet we must not please ourselves in our sinnes, but daily bewaile them, as our Saviour taught vs to pray for daily forgivenesse of sinnes.

4 Thou canst not expect to attaine any thing of thy selfe, but expect strength from Christ: Thou hast, or maiest haue a good helper: *I can doe all things by Christ strengthening mee*; and his grace *shall be sufficient*.

4

2 If thou feelest neuer so small a measure, if true, the Lord cherisheth the least degree of goodnesse, and of weake, maketh it strong.

3 No Saint, not *Paul* himselfe can doe as hee would, nor can conquer all corruptions; but yet, *first*, hee is not carried away to grosse sin, though he cannot be so pure as an Angel: *secondly*, he giueth not vp all, but striueth hard

to the marke and high prize.

3. Is not contented with his corruptions, but still complaining and combating with them, he gets ground daily and power ouer them.

CAP. 16.

Lets of Sathan by temptations to despaire of Gods mercy.

II

IF our naturall state content vs not, Sathan windeth about to bring vs to such a degree of discontent, as to drowne vs vtterly in the gulf of despaire. And this temptation looketh three waies;

1 If we look to *God*, he would haue vs despaire of his mercy.

2 If to *our selues*, to despaire of our owne estates.

3 If to *Repentance* it selfe, to despaire of that as vtterly Impossible and Vnprofitable.

I To

I To bring vs to despaire of mercy, he will set before the sinner, the greatnesse, foulness, and hainousnesse of his sinnes, which as before they were done, hee made seeme as small as a mote, now hee maketh them swell to the magnitude of a mountaine.

Seest thou not how numberlesse thy sinnes are, and of deepe dye? hath not **G O D** giuen thee ouer so long, to commit such outrageous sins, so scandalous against such meanes, often against thy knowledge, and since thou supposedst thy selfe called? and is it not now in vaine to repent of them? Seeke Repentance and Grace with teares, as *Esaie*, thou shalt not finde it, God being iustice it selfe.

To help our selues against this great and Satanicall engine, wee must thus frame our answer:

I. If I looke all on Gods iustice, or my owne iniustice, I

were indecde altogether hopelesse; or if I looke onely on the law of God, the rule of all justice, that knoweth no mercy, no repentance: But God in great mercy hath fet a meane betweene his iustice and my iniustice, and that is the Gospell of his Son, which preacheth Repentance, and proclaimeth a pardon; so as now if the Law cast and condemne me by mine owne demerits, the Gospell offereth me free pardon and saluation by the al-sufficient merit of Christ: and now as I behold the curse of the Law, due to my sins, to humble mee; so also I lay hold vpon Christ, on whom that curse was laid, to iustifie me: For hee was made a curse, not for himselfe, but for vs, that the blessing of *Abraham* might come vpon vs.

2 I grant all thy premises: My sins are as great, as hainous, as numberlesse, as thou speakest, and
against

against great meanes; but shall I hence conclude with thee, that either I must not turne to G o d, or that God will not returne to mee? God forbid: Nay, *first*, the greater my finnes are, the more need haue I to repent; the more deadly my discaise is, the more need haue I of the Physitian: the more my finnes be in number, I haue more need to lessen them by Repentance, rather than by impenitency to make them both greater and heauier: the longer I haue continued in them, the more need haue I to hasten out of them.

The more dangerous and festured my wound is, the more haste I must make to the Surgeon. If a bone were broken in my body, I would not beleue him that should tell me it were too late to get it set againe.

The greatnesse of my sinne therefore shall neuer hinder, but
further

further thy Repentance : and were I not so great a sinner, I should not see so much neede of Gods mercy, or Christs merits ; but now being so heavy laden, I haue more need to come to Christ to bee eased. He came to call sinners to Repentance : and this Physitian is not so weake or vnskilfull, but he can cure *deadly diseases*, as well as *infirmities* : he cured him that was 38. years diseased, *Iohn 8.*

2

2. Or shall I thinke, the Lord hath forgotten to bee mercifull, and will not returne, as thou suggestest ? For,

I Can hee forget his nature, and cease to bee God, mercifull, gracious, abundant in mercie and truth, reseruing mercy for thousands, forgiving iniquity, transgression and sinne, *Exod. 34. 6, 7.* Who is a God like vnto him, passing by the transgression of his people, and not retaining
wrath

wrath for euer ? for mercie pleaseth him, *Micah* 7. 18. Or can hee forget his promise, and deny himselfe ? *Isa.* 55. 7. Let the wicked forsake his way, and returne, and hee will haue mercie, for hee is ready to forgieue ; and *Matthew* 18. 21. hath hee commanded vs to forgieue our brethren offending seuentie times seuen times, and will not he for forgieue vs our offences ? which is the scope of that Parable. Is not hee rich in mercy to forgieue ten thousand talents, as well as one, yea, the vttermost farthing ?

I will therefore, hearing that the King of Israel is a mercifull King, submit my selfe, as *Benhadad*, *1 Kings* 20. It may bee *Ahab* will spare thy life ; assuredly the God of Israel will spare thy humbled soule, who cannot forget his owne glory, whose mercy and grace is so much the more magnified,

magnified, as the sinner is greater that layeth hold vpon it. I will resolute as *Hester*, to go into the King; If I perish, I perish. My finnes are so great, I dare not adde a greater of despaire vnto them: *Plus peccauit Iudas desperando, quam prodendo Christum*; that is, *Iudas* sinned more haينously by despairing, than by betraying of Christ.

3 I neuer read that the greatest finnes could make true Repentance vaine; I finde sins red as *scarlet* and *crimson*, made white as snow, *Isa. 1.18*. I see Harlots, Idolaters, Persecutors, Witches, Theeues, by Repentance, acquitted and accepted to highest grace. I see murderers of the Sonne of God, who shed his blood, drinke his blood by Faith; and vpon their Faith and Repentance were conuerted and saued; *Acts 2.*

Can there bee a greater sin than

to

to blaspHEME and persecute the Church of God? yet *Paul* obtained mercy for this, that he might *bee an example to others* to come, that should beleue vnto euerlasting life, *1 Ti. I. 16*. Could there be a greater sin than *Peters*, after so many warnings and vowes, to deny and forswear his Master, and curse himselfe; and this againe and againe? and yet our Lord mercifully *looked backe* vpon him, and gaue him both Repentance and Mercy.

4 I haue learned not to cast both mine eyes vpon my sin, but reserue one to behold the remedy.

Doe I see, (as *Dauid, Psal. 51.*) a multitude of sins, yet with the other, I behold a multitude of mercie; I see sin abounding indeed in mee, but grace abounding much more. I see a sea of rebellions ready to drowne me, but withall a bottomlesse sea of compassions to

to drowne all them, *Micah 7.19.* I behold, mourning, a number of wounds and soares on my soule; but withall, I see a balme to cure all my wounds. I haue a million of debts, and not a farthing to pay: but I haue a good surety, a good Samaritane vndertaking to pay all; a mercifull Creditor saying to mee, Haue not I forgiven thee all? I haue deserued a million of deaths by my bloody sinnes, but I see an infinite vertue and merit in the blood of Christ, that cleanseth all sinnes; this was shed not onely for small sinnes, and is neuer drie. I heare many *menaces*, and threats for many sins, but I reade of as many *promises* of mercy and all they indefinite, excluding none, whose impenitency and infidelity excludeth not themselves. I see the nature and measure of my sins vtterly separating mee from God: but I see that
that

that the Lord measureth not the finnes of his according to their nature and measure, but according to the affection of the sinner; and therefore the foulest finnes, being heartily bewailed, carefully resisted, by godly sorrow cast out, that sinner shall get his suite of pardon, at the throne of grace. I see euery sin deseruing damnatiō, but I see also that no sin shall condemne, but the lying and continuing in it: and therefore I must repent. I see the miserie and loathsomenesse of my disease; but because I see the Physitian is not so much offended with the loathsomenesse of the disease, as the contempt of his physicke in the Patient, I will not reiect the physicke, because I expect cure.

CAP.

CAP. 17.

*Lets from Sathan by temptations to
despaire of our selues, and of our
owne estate.*

2. **I**F Sathan cannot preuaile to
make vs despaire in regard
of Gods mercy, he will assay to
bring us to despaire of our selues,
and our owne estates: that al-
though the Lord haue mercy in
the full sea and ocean of it, yet
thou, saith hee, art unworthy of
the least drop of it. Mercy is for
vessells of mercy; but thou art a
vessel of wrath, a grievous sinner,
and every day addeth to thy sin;
& Gods iustice treasureth wrath
as fast against the soule. It is in
vain for thee to repent; God will
be found of his owne children,
not of such as thou art.

Ans. He that would deceiue,
will hide himselfe in generalls:
So

So Sathan here layeth load vpon the fearefull soule, to hold it from Repentance. But resolute this Temptation into the particular branches, and see the strength and consequence of it.

Here are wrapped vp foure seuerall reasons to driue the sinner from repentance: 1 Because he is unworthy of mercy. 2 Because he hath incurred the iustice of God. 3 He is a grievous sinner, and is no childe of God. 4 He daily addeth to his sin and provocation, which Gods childe doth not.

1 I am vnworthy of mercy or loue; and therefore must not seeke it.

Obiect.

Ans. 1. God never loued any man for his owne worthinesse, or any thing in any man causing his loue: and all the worthinesse in the most and best worthy, is but an effect of Gods loue, but no cause at all. For, what worthinesse

Sol.

thinesse was in vs before wee were, that moued him to elect vs to saluation? what worthinesse in vs being yet sinners and enemies, that hee should with so deare a price redeem vs? nay, *Ro. 5. 8.* herein God set out his loue, in that, while wee were enemies he reconciled vs by the death of his Sonne. Say as the Centurion, *Luke 7. 6.* Lord, I am not worthy, &c.

2 The best and dearest vnto G O D, durst neuer appeare in their owne worthinesse. *Paul* himselfe, regenerate, would not bee found hauing *his owne righteousnessnesse*, but that which was by faith in Christ, *Phil. 3.* *Iacob* must come to his father for a blessing, in the garment of his elder brother: Wee must cast off our owne ragges, before we can put on the wedding garment.

Neuer any of the Saints were capable of mercy, but by an holy despaire

despaire of themselves and of their owne worthinesse : and therefore did seeke, and finde a worthinesse elsewhere, because they could finde none in themselves. Let whosoever will, with Papists ascribe any thing to their owne merits; they detract so much from Christ, and his free grace; they cast themselves off from Christ, and are fallen from grace.

3 The tenure of our salvation, is not by a Couenant of Workes, but by a Couenant of Grace, which is a most full, a most free, and euery way grace, founded not in our worthinesse, but in the grace and good pleasure of God. And this is sutable to God, whose honour is to bee first in goodnesse : Hee loued vs first 1 *Iob* 4.19.

4. By this reason, no flesh should bee saued, all being alike dead in sin; not sicke onely: all being

being the children of wrath by nature, and I am as worthy as any child of wrath can bee: and if any as vnworthy as my self come to saluation, why not I by the same way of repenting, and bewayling my own vnworthinesse, and flying out of my selfe to Christ, who alone is worthy?

5 Why should I despaire now seeing God hath made me worthy in Christ, and hath loued mee while I was an enemy, and hath out of his loue called mee, in some measure purged me from corruption, and not onely quickned me with his spirit, but endued me with some measure of grace, but that hee will continue his loue, and worke in me to the end? *Iohn 13.1.*

Obiect.

2 Because GOD is a iust and a seuerer reuenger of sin: therefore I must not repent and seeke mercy.

Sol.

Ans. But the conclusion and argument

argument of Scripture is cleane contrary. Is God iust, and a righteous Iudge ? wee must therefore *iudge our selues*, if wee would not be iudged of the Lord *1 Corinth. 11.* Hath hee appointed a day to iudge the world by the man Christ ? therefore let all men be admonished euery where *to repent, Acts 17.31.* Will God bring euery secret into iudgment ? therefore let vs feare God, and *keepe his commandements.* There is no straighter tye to Repentance and Obedience, than consideration of Gods iustice.

Eccles. 12.

2 God is iust and therefore when he hath made me of vniust iust and righteous in Christ, hee will for euer repute me so. Nay, euen his iustice cannot but bestow mercy and grace on mee a beleeuer, because in Christ I haue fully satisfied his iustice, and in Christ deserued his loue.

3 God is iust ; and this is a
strong

strong motive to repent, and beleeue in Christ, for his iustice will not suffer him to punish one sin twice; nor to demand a debt once paid, the second time. Nay, his iustice assureth me of mercy. *1 Iohn 1. 9.* If we acknowledge our sins, he is faithfull and *iust* to *forgiue* our sins: his iustice assureth repentance of mercy.

Obiect.

3 Because I am a grievous sinner, I am no child of God; and so all my Repentance is in vaine.

Sol.

Ans. 1. Why, are not all grievous sinners before they repent? what was *Adam*, *Danid*, *Peter*, *Paul*? or what be grievous sins. if polygamie, adulterie, murder, lying, denying and forswearing Christ, blasphemy, persecution, breathing slaughter, and threatening against the Church, bee not?

Doe not all, euen the regenerate, pray daily, Forgiue vs our trespases?

2 Am

2 Am I a grieuous sinner? I must therefore so much more carefully and earnestly repent, I want not encouragement, I see that woman who was called a great sinner, a notorious adulteresse, *Luke 7. and 37.* seeking mercy from Christ, receiue that comfortable answer, *Thy sinnes are forgiven thee. 48.* Thy Faith hath saued thee, Go in peace. 50. I see that poore Canaanite whom Christ calleth a dogge, yet earnestly seeking mercy; gathered some *crummes* that fell from the Table. Gods mercy shall become manifested in restoring great sinners: his power more magnified in raising dead and rotten sinners: my loue more footed; as that woman, *Luke 7. 47.* Many sins were forgiven her, for she loved much.

4 Because I sinne daily against God, I am none of his, and in vain seeke for fauour.

K

Ans. 1.

Sol.

Ans. 1. Our Sauour teacheth vs to say Our Father, and yet to pray daily, Forgiue vs our trespases: Therefore he that sinnes daily, may call God Father.

2 *Paul* was a child of God, being regenerate; yet had a body of death, and a law of sinne about him daily, *Rom. 7. 24.*

3 *I sin* daily, but *I repent* daily. The wicked reioyce in it. *I sinne*, and yet *resist sinne*, and stricke against it daily: I doe *hateful things*, but I *hate that* I doe: I *breake* the law, but yet I *loue* the law as holy, iust, good: flesh is *in me*, but I am *not in* the flesh.

Now tell mee, Sathan, canst thou gather such figs of thistles or grapes of thornes? who euer heard a child of hell repent?

Ob. No? did not *Esau, Judas*?

Ans. To repent, is not only to know and confesse what is bad & naught, as they, and as the Gentiles, *Rom. 2. 19.* but a change of
the

the heart, seene in an earnest affection and strife to loathe the bad, and embrace the good. And this had not, did not they.

Howsoever therefore I confesse my naturall disease discouereth it selfe in daily issues and symptoms: yet *this sicknesse is not unto death*, but that God may bee glorified in raising mee vp by his mighty power. I am not laid so low, nor so long in the graue of sin, but his mighty word can, and will call me forth to life againe.

C A P. 18.

*Lets from Sathan by Temptations
to despaire of our Repentance,
from { Impossibilitie,
{ Difficultie.*

3. **I**F Sathan cannot preuaile
to make vs despaire, nei-
ther of Gods mercie, nor our
K 2 owne

owne estates, then hee assayeth to bring vs to despaire of our Repentance.

And this in three respects,

1. of impossibility,
2. of vnprofitablenesse,
3. of relapses, or relinquishing Repentance.

1. What an impossible thing doest thou attempt? doest thou euer thinke to master thy sinnes, which are so inbred, so neare, so necessary, so profitable as eyes, as hands, yea, as ayre, fire, or water? wilt thou strue against the streame, where it is so impossible to ouercome, or forsake them?

How often hast thou purposed, promised, vowed, and resolved to enter the way of Repentance, but couldest neuer attaine to goe through against any one sin?

2. Thou shalt finde another manner of taske in Repentance, than thou dreamest of: it calleth

leth for more paines, sorrow, mortification, difficulty, prickings of heart, than euer thou lookest for, or art able to indure: and therefore neuer goe about it, vnlesse thou hadst more hope to attaine it.

Ans. Thus the Diuell, like churlish *Laban*, neuer persecuted *Iacob* so much, as when hee was, departing from him: and our owne slothfull corruption saith, *A Lyon is in the way, Pron. 20.* And the sluggard saith, It is too cold, hee *dareth not goe forth to plow, Pron. 29.*

But to the first, concerning the multitude, masterfulnesse, and necessarinesse of thy sinnes, answer thus:

I I discerne indeed an huge army of sinnes, and sweet lusts to encounter: and these sonnes of *Zeruiah* are too strong for mee, and it is impossible for me to ouercome them, if I look at my

selfe or my owne strength; but as *David* against *Goliath*, I come against these Giants, in the name and strength of the Lord, by whom I shall behead them: It is hee that teacheth my hands to warre, and my fingers to fight: It is his battaile, and hee will giue the victory, and close my enemies in my hand.

2 I discerne many enemies against me, and I cannot stand before them, but the Lord hath opened mine eyes with *Elisba's* seruant, 2 *Kings* 6. that I see more now with mee, readie to fight on my side, than they that are against mee: thou wouldest deceiue mee, in carrying both mine eyes in things against mee, but I behold also the Lord neare me with grace sufficient. I see what spirituall help and succour hee is ready to supply mee with while I constantly cleaue to his helping grace.

3 Though

3 Though I bee to deale with many and mighty sins, yet they are already conquered enemies spoyled of their power by the victory of Iesus Christ my Lord; so as I haue nothing to doe, but follow the chase and spoyle of vanquished forces.

4 Though they were neuer so deare, and beloued finnes, yet must I heare the voice of God, saying, as to *Abraham*; Take thy sonne *Isaac*, whom thou louest, and offer to mee in sacrifice: though indeed what euer they pretend, such is their loue, as if I kill not them, they will kill me; and therefore though I haue sometimes vowed, resolved, and purposed Repentance in vaine; now by the grace of God I will make a new onset to better purpose.

A Souldier though hee haue once turned his backe, will fight againe, and wounded the second

K 4 time,

time, will seeke cure againe.

A Merchant brought behinde hand, will trade againe more cautelously: a Marriner that hath suffered shipwracke, will to sea againe, and trafficke againe: and I will neuer bee such a slaue, as though I bee preuented againe and againe, yet I will seeke my liberty still.

2 But whereas thou objectest the difficulty, sorrow, paine, and vnconquerable labour of Repentance: I answer,

1 Were the worke of Repentance so painfull as thou sayest, first, what paine would a man sustaine to auoid sicknesse of body, losse of goods, pouerty, shame? and shall not I be at pains to auoid eternall shame, losse of soule and saluation?

2 What infinite paines and sorrowes indured Christ for my saluation? and what was his ayme in all that, but to make for
me

me rough waies smooth? *Esa. 42.*
and shall not I be at some paines
for my selfe? and what paines haue
the Saints beene at in taking of
the kingdome by violence, and
apprehending life eternall
through fire and water, and in-
finite deaths and torments? Is
it not worth so much to mee, as
vnto them?

3 Is there no paines in going
to hell, in the Diuels comman-
dements, in the seruice of sinne?
is there not more paines in com-
mitting, than forsaking any sin?
See it in one sinne of vnclean-
nesse, is there not more paines in
contriuing his sinne, wasting his
body, consuming his goods,
exposing himselfe to the shame
of men, to the punishment of the
Magistrate, to the iustice & curse
of God in body and soule, than
in forsaking his sinne? and so in
the rest.

4 Is there no sorrow, nor
K 5 burden

burden in the consequents of sinne? is it no paines to haue a selfe-secret accusation, a biting conscience, a gnawing and vndying worme, a sound of terrour euer in the eares, feare and flight when none pursue? is there no basenesse in sinne to be a seruant, and slaue to lusts? and is there any slaue to the sinner, that is ruled and hurried by the will of the Diuell? No Galley-slaue but would breake from his chaines, *viis & modis*, by all possible meanes.

5 Were the paines of Repentance so difficult as thou sayest, and intolerable, yet the priuiledges, and recompences of that paine, are as great: what sick man would not displease his taste with a bitter potion, to recouer health, and retaine his life? the sufferings of this present life are not worthy the glory that shall be reuealed; the momentany afflictions

fictions of this life, cause a weight of eternall glory.

Resolue therefore of this paines, and doe it betimes: for if it bee hard and difficult now, will it bee easier by delaying, by despairing, when thy sinne is stronger, and thy selfe weaker? An ague, the more fits the more incurable; a Beast, the elder, the more vntamable; and sinne is a leauen, the elder, the sower and stronger. Make not thy selfe more labour by sufferance of sin: make an on set with courage, as the hearty spies, *Caleb, Numb. 13.31.* and *Ioshua, Numb. 14.19.* who said, they are but bread for vs.

2 But indeed the worke of Repentance is not so painefull and sorrowfull as thou pretendest; for, is it not Christs yoke? and is not Christs yoke easie and sweet? and there be three things that make it sweet and easie, being

Three
things
make
Christs
yoke easie.

ing an Euangelicall commande-
ment.

1 The *presence* of Grace which conquereth difficulties, and foyleth temptations, 1 *Ioh. 5.* Hee that is borne of God, overcommeth the world, for he hath a grace sufficient for him. I must not fixe mine eyes onely vpon mine owne resistance, but on Gods assistance, by whom I shall bee able to leape ouer all walls, and impediments. *Psal. 119.* I will *run the way* of thy commandements *when thou hast enlarged my heart.*

2 The *promise* and *donation* of the spirit, that wee may walke in the way of Gods Commandements. *Ezek. 11. 19, 20.* And I will *put a new spirit* in their bowels, and take the stony heart away, and giue them an heart of flesh, *that they may walke in my statutes*, and keepe my iudgements, &c. 1 *Cor. 3.* Where the
spirit

spirit of God is, *there is libertie.*

3 *Loue of grace*, and loue of God maketh euery thing sweet, 1 *Iob. 5. and 8.* This is the loue of God, that we keepe his commandements, and his commandements are not grieuous : *Da amantem, & sentit quid dico. Aug.* that is, Giue one that loueth, and hee shall vnderstand what I say. Loue of gaine maketh the Merchant refuse no aduentures of sea.

Loue of God makes *Abraham* offer his onely *Isaac*; a difficult commandement : *Jacob* loued *Rachel*, and the seuen hard yeeres of labour, seemed to him a few dayes. The mother loueth the child, and swalloweth all paines, watchings, and difficulties vnweariably.

Christs loue for vs made him vndertake many worse torments, and sorrowes; and loue of Christ made the Martyrs passe fire and flames, and most exquisite

fit e torments, with sweetnesse and pleasure, as if they had beene in beds of Roses; Loue of God is vnconquerable, *much water cannot drowne it.*

Now is Sathan fully answered; get Gods grace neare thee, the presence of the spirit, and loue of grace, and downe shall all the barres and impediments; and the most difficult commandements shall be made easie.

C A P. 19.

Lets from Satans temptations from the vnprofitablenesse of our Repentance.

2. **T**O bring vs to despaire of our Repentance, to the impossibility or difficulty of it, he will vrge the vnprofitablenesse of it: What can thy Repentance doe being so slight, so sinfull, so vnworthy?

vnworthy? thou canst not look to bee *perfect*, and how can God accept that which is so vnworthy and imperfect? Besides, doest not thou see many wicked men, as *Saul, Esau, Judas*, gone farre beyond thee in bitter sorrow, and shewed farre more signes of Repentance, than thou, and yet all in vaine, for they were reiected and damned?

Ans. This is a dangerous dart, and must be wisely repelled.

I I grant my Repentance to be weake and vnworthy, but I am taught in Gods Booke,

I That it is neither my Repentance, nor worthinesse of it selfe, that washeth away my sin, or can satisfie Gods iustice; for then it were indeede as thou saiest: but it is the *bloud of Iesus Christ that washeth away all sinne*, 1 *Iohn* 1. 7. and that reconciliation with God, dependeth not vpon the quantity or merit
of

of my Repentance, but vpon the merit and vertue of Iesus Christ whom I, a repentant sinner, lay hold on for saluation. My Repentance, were it neuer so perfect, can neither satisfie God, nor iustifie me before God, but only testifie that I am a beleuer prepared to receiue Christ, and thankfully to accept him with his merits, by ceasing to sinne against him.

2 I find in the Scripture, that as no man is accepted for his *perfect* Repentance, so none is reiected for the *imperfection* of his Repentance, if it bee sound and vnfaigned : for then it is a certaine fruit of a liuely faith, and so of the presence of Christ, and of the life of God; euen as the least bud or blossome appearing in the spring, is a certaine demonstration of life in the roote. God careth not how great, but how true and sound our Repen-
tance

tance is; not *how much*, but *how good*; he accepteth not for *quantity*, but for *quality*: yet where grace is found, and right in quality, it will ever strive to encrease and abound still.

3 Notwithstanding my Repentance bee weake, yet being an Euangelicall grace, a mite is accepted: a graine hath his due weight: a desire to repent; a will for the deed; a ready minde for performance; a sorrow because I cannot sorrow: these goe for godly sorrow, and my faith getteth Christ to supply the rest. Thus the Christian is to bee fortified against the weakenesse of his Repentance.

2 Thou sayest, many wicked men haue gone farre in desperate sorrowes. I care not how far they goe beyond me therein: but that is farre from godly sorrow, both in the nature of it, and in the acceptance of it. My sorrow
is

is for God offended, for God
 loued for himselfe ; my sorrow is
 from God, and goeth to God
 againe : theirs was not a seeking
 of God, but of themselues : my
 teares of sorrow, haue a washing
 and cleansing vertue, so haue not
 theirs : my sorrow is as a soa-
 king raine, which hath wet the
 very roots of my heart, so did not
 theirs. And for acceptance, they
 haue no promise to be accepted
 in their desperate sorrow : but I
 haue a promise, that my humili-
 ation, ioyned with faith and
 reformation, shall be accepted in
 Christ, in whom my person is ac-
 cepted.

CAP. 20.

*Lets from Sathans temptations from
 our relapses.*

3. **B**^{Vt} seeft thou not that for
 all thy Repentance, thou
 fallest

failest againe into the same sins, which hadst thou truly repented, thou shouldest neuer haue done? what good doth thy washing, who forgettest that thou wast washed? True Repentance is a Repentance *neuer to be repented of*; as thine is.

Ans. To turne to sinne as a dogge to the vomit, and as a swine to the wallowing after washing, is a dangerous case, but not hopelesse and desperate.

And howsoever it is not ordinary for the child of God to fall diuers times into the same grievous sins; yet notwithstanding, some comfort here belongs to troubled consciences: But let no presumptuous sinners meddle with it.

1 Godly men are the same men after sinne and repentance, that they were before; beset with the same infirmities, and
no

Comfort
against re-
laps.

no more priuiledged from error than before.

2 Experience sheweth them, not onely subiect to the same infirmities daily; but often taken in the same snares: as, wandring thoughts, idle speeches, distractions in prayer, negligence and too much vnprofitablenesse in hearing, rash anger, with many daily omissions; whereof, who can cleare himselfe, so long as he carrieth the causes of daily failing about him? as,

Cause of
daily fail-
ings.

1 Ignorance. Many know not many sinnes to be sinnes: as the Patriarches knew not Polygamy to be sin.

2. Weakenesse of grace. A childe of God for weakenesse may get many fals to day, and rise againe, and as many to morrow and rise againe: yea, and if hee hurt himselfe, and cannot rise vp of himselfe, his father will helpe him vp.

3. In-

3. Inconsideratenesse, and not attending his way and watch A man in haste may take diuers fals, and many slips; so as if often falling into the same sin did exclude from grace, or barred vs of pardon, we were all hopelesse.

3. Relapse doth not alwaies argue former Repentance to bee vnfound: because 1. Repentance is an effectuall instrument to scale vp forgiuenesse of former transgressions; but not a fence from al force of sin for time to come: 2. soundest Repentance of all doth not wholly abolish and take away sin; but abateth, weakeneth and lesseneth it.

4. The article of remission of sins excepteth not relapses, because the promise of remission doth not except them; neither is the vertue of Christs merit to bee restrained to sinnes once committed, but to all sins truely repented.

5. Many

5. Many examples of Saints in Scripture raised from relapses, giue comfort in this Temptation. *Lot* was twice ouercome with wine: *Marie* the Virgin twice checkt of Christ for curiosity: *Iohn* twice worshipped the Angell.

6. True it is, that relapse into a disease is more dangerous than the first assault; yet proper physick seasonably applied may cure the relapse as well as the first disease.

Repentance is Christs Physicke, and so soueraigne, as cannot bee foyled by relaps into the same disease. Whence wee are commanded to renew our Repentance daily as wee renew our sinnes: and the Physitian is as able to cure the same disease as he was before. And yet we hold the rule of *Isidore*, *Non pœnitens est, qui adhuc agit, quod pœnitet; id est,* if hee doe it both *actu* and *proposito*:

proposito: that is, hee is no true penitent, that doth still that which he repenteth; especially, if hee both actually and purposely doe it: but if hee sincerely purpose against all sin, and keepe aliue his zeale and hatred against that hee doth; this preiudiceth not his former Repentance. But as hee did truly runne that now sitteth downe; so did hee truly repent that sinneth againe against his purpose, and sincere intention of his heart.

C. A. P. 21.

From Sathans Temptation to presumption that our sins are not many nor great.

3. **I**F Sathan cannot driue men off Repentance by engines of despaire, he assayeth if hee can make them presumptuous of mercy,

mercy, without serious Repentance. Hee knoweth the truth of that of *Augustine*, *Tam sperando, quam desperando, pereunt homines*; that is, As well by hoping, as despairing men doe perish: and that despaire hath slaine his thousands, but presumption his ten thousands. And euery deceitfull heart, is like a deceiuing Prophet, that cryeth Peace, peace, when sword and danger is the nearest.

For this purpose he vseth three maine arguments:

1. Perswadeth the sinner his sins are not many, nor great.

2. But if they bee, Christ hath dyed for the sinnes of the world.

3. God is so mercifull as hee will not condemne them for them.

1. It is a wonder, that a man looking vpon his sinnes should presume; but that such must bee
giuen

giuen vp to strong delusions, to beleue lyes, that will not receiue the truth in the loue of it; and lie vnder that heauie stroke of Gods iustice, to bee giuen vp to the wayes of his owne heart; which is, to wander in the paths of death.

But against this Temptation, know, that there is not a more certaine property of a wicked man, to know himselfe by, than by allowing himselfe in the lessening and mincing of his sinne: for it is an issue of the loue of sin, that he will not be warned of the deceitfulnesse, neither of sin, nor of his owne heart.

2 Here is a man wofully deluded by the Diuell, who hath turned the wrong end of the prospectiue to his eye: wherein things as huge as mountaines and castles, seeme as small as mole-hills. And is it not iust, seeing he will not beleue God who telleth
I. him

him that the least sin separateth, and is a partition-wal betweene God and him? maketh him the child of wrath, shuttereth heauen, openeth hell, killeth soule and body? What perswasion could make this man beleue that a stab at heart would not kill him? because it is a small pricke.

2 A man is befooled by himselfe, who neither knoweth Gods wayes, nor desireth to know them; but entertaineth wilfull objections against the meanes of knowledge, and couereth himselfe with questions, whether his sins be sinnes. You haue not yet proued (saith hee) my vsury to bee sin, nor fashions of apparell to be sinne, nor drinking healths to excesse and inflammation to bee sin, nor to doe this and that on the Sabbath in ciuilitie, to be sinne: all this while the sinne is kept close and warme, and is none of the greatest,

rest, because they are not resolved. But are not these of the number of those, of whom *Peter* speaketh, they are *willingly ignorant*, yea wilfully ignorant? as those that will not bee ruled and guided by their teachers, only because they are affraid to bee resolved. As the beggars that will not haue their sores cured, because they are a couer for their ease and idlenesse, and now and then they get many a penny by them; and are affraid of none so much as the Surgeon. Thus hee stands among *Salomons* simples, that are friends of sin, but enemies to their owne soules.

3. Here is a man branded with an high wickednesse by the spirit of God. *Psalme* 36. and 2. Wickednesse saith to the wicked man, there is no feare of God before his eyes, for hee blesseth and *flattereth himselfe* in his sinne, euen while his owne

heart findeth his wickednesse.
There is no grace.

Loue would not displease a friend in the least discourtesie: So the loue of God. A chaste wife will rate her selfe, to show the least looke, or behauour to offend her husband. Holinesse would abhorre all sinne; Repentance would feare all, euen the least.

C A P. 22.

Lets of presumption in that Christ dyed for all men.

TH E second Obiection to bring men to presumption vrged by Sathan, is this; But Christ dyed for all men: and if thy sins be forgiven in him, what needeth all this adoe? as if thou wouldest satisfie againe, for that which Christ hath once satisfied.
If

If Christ haue redeemed all, then thou art safe : if hee haue redeemed but some, bee as carefull as thou canst, thou canst neuer bee assured that thou art of that number; and therefore howsoeuer, thou maist enioy thy sinne.

Ans. Christs precious bloud, the price of redemption, was for the vertue and value of it, sufficient for the sins of the whole world and euery person; but we cannot conclude, that therefore a l without more adoe shall bee certainly saued by it. For,

1. The Scripture meaneth by *all*, not euery particular, but many. *Matth. 26.* This is the bloud-shed for many for remission of sins, *Matth. 26. 28.* The sonne of man came to giue his life a ransom for many. *Isay 52. 11.* My righteous seruant shall iustifie many. *Luke 2. 34.* He is for the rising and full of many in Israel.

L 3

2 All

How the word *all* is taken in the Scriptures.

2 All, is taken for all *kindes*, not *persons*. And this ground answereth a number of places alledged to the contrary. *Titus* 2. 11. The grace of God appeared bringing saluation *to all men*, that is, all *kindes*, *rankes*, and *conditi- ons* of men; euen seruants as well as masters, vnto whom, and for whose comfort hee directed his speech.

Heb. 2. 9. Christ tasted death for *all men*, that is, for all *kindes* of men, not all particulars. *Rom.* 11. 32. that he might haue mercie *on all*, that is, as God shut vp all vnder vnbeliefe, as well Iewes as Gentiles; so hee will haue mercie on all, as well Iewes as Gentiles, that neither Iew nor Gentile should bee saued but by mercy. The word *all* cannot bee taken collectiuelly, but distributiuelly. *Vt quosdam ex illis omnibus saluaret*, that is, That hee might saue some of them all. *Dionysius Carthus.*

Carthus. So 1 Tim. 2. 6.

2 There is an *all*, or vniuersalitie of the elect. *Esay* 53. 6. The Lord hath layd on him the iniquity of vs *all*, that is, beleeuers in the Messiah: the Prophet, including himselfe in their number. And as there is a world of reprobates for whom Christ prayeth not, *Iob.* 17. 9. so there is *Mundus è mundo electus*, that is, A world chosen out of that world, saith *Augustine*, for whom Christ is the propitiation. 1 *Iohn* 2. 2. He is the propitiation for our finnes.

Object. Yea, and of the whole world?

Ans. 1. Of the whole world of beleeuers; 2. of the whole world in generall in respect of *sufficiencie*, price, and vertue of his death; but not in respect of *efficacie*, which is hindered by the infidelitie of the wicked. Thus the vniuersall particle in-

cludeth not vnbeleeuers, impenitent, contemners, and enemies of Christ. For howsoeuer
1. Christ dyed for all in respect of the sufficiencie of the price, the vertue of his death being infinite in it selfe, and sufficient for all that by faith can apprehend it; and the preaching and publishing of it appertainerth to all: yet in respect of the fruit and application, it belongeth onely to the faithfull; because this remedy is propounded vnto al vpon condition of faith, which condition onely the beleeuers performes. *Iohn 3. 16.* God so loued the world, that whosoever beleueth in him, &c. Whosoever faile in this condition, neuer taste any benefit by the death of Christ: and what were I better, if I had a plaister neuer so sufficient for my wound, if I applie it not to the sore? as no vnbeleuer doth.

2 The

2 The Scripture speaketh of some, whom Christ neuer knew *Matthew 7.* therefore there are some who hee dyed not for; for he will know them well, whom hee will die for: there are some whom he will not pray for, will he die for those whom he will not pray for?

3 The Scripture plainly distinguisheth the persons for whom Christ died, from such as neuer shall haue benefit by his death, in sundry places. As,

1 Hee gaue his life for the Church, *Ephes. 5. 25.* that is, that part of the world that is washed and sanctified through the word: hee died for those that part from their sinnes, not those that will hold on a course in them: he died for his people; his name is *I E S V S*, for he shall saue his *people* from their sinnes: implying, there is a people that are not his, for whom hee dieth

L 5

not

not; a people that are strangers and aliens from the Commonwealth of Israel. I must therefore be one of these, I must dwell in Sion, the true Church: of those that dwell there, is said, their sinnes shall be forgiven.

2 Hee dyed onely for his *sheepe*, *Iohn* 10. 15. not for the goates: who be they? those that heare his voice, that follow him in obedience, that heare not the voice of a stranger, nor the voice of the tempting seducer, to draw him aside from following the true shepherd.

3 Hee dyed onely for his *friends*, *Iohn* 15. 13. not for the wicked, for the enemies, that say wee will not haue this man to raigne ouer vs.

Object. Hee dyed also for his enemies, *Rom.* 5. 10.

Answer. Those for whom Christ dyed, were enemies in their nature, & corrupt constitution, but
now

now are friends by Grace and Reconciliation.

Obiect. But Christ dyed for Reprobates, for they were sanctified by the blood of Christ, *Heb. 10. 29.*

Answer Sanctification by the blood of Christ, is either *externall*, or *internall*: the former is onely in outward profession of Faith and participation of Word and Sacraments; and so these Apostates were sanctified, *id est*, severed from the Iews and Pagans in profession. But they were neuer inwardly sanctified, nor the blood of Christ neuer purified their hearts.

2 The Apostle speaketh of these Apostates, as they were in the *iudgement of charitie*, reputed of men, who hold all them sanctified, that consent to the doctrine of faith; but not that they were so in the iudgement of *certainie* before God: for they were

How a
man may
know
himselfe a
friend of
Christ, &
consequē-
ly that
Christ dy-
ed for him

were neuer of the Church, while they were in it. *1 Ioh. 2. 19.* They went out from vs, because they were not of vs.

Am I then a friend of Christ, that I may bee sure Christ dyed for me?

1 If I be a friend, I am a beleuer. *Abraham* beleued God and was called the friend of God, *Iames 2. 23.* He dyed for no vnbeleuer. I must be a beleuer, or he dyed not for me. *Rom. 3. 25.* God set forth his Sonne to be a reconciliation through faith in his blood.

2 Am I a friend? then I must doe whatsoever Christ commandeth me. *Ioh. 11. 14.* Yee are my friends, if ye doe whatsoever I command you: A seeming friend, as *Herod*, may doe many things; but a sound friend will doe all things, euen difficult and costly commandements. If hee bid mee repent and returne, I must

must obey.

3 A friend must bee glad of an opportunity to shew his friendship and loue, so must I. *Prov. 3. 28. Say not to thy friend, I will answer thee to morrow, if now it be in thy power. If Christ thy friend call thee to Repentance this day, deferre him not till to morrow; for then it may bee out of thy power to shew thy friendship.*

4 Hee dyed onely for those that manifest the fruits of his death. *i. in the daily conquest and abolition of sinne: hee dyed for my sinne, that I might dye vnto sinne, and sinne dye in mee. Rom. 6. 2. How can they that are dead to sinne, yet live in it? If sinne neuer die in thee, Christ neuer dyed for thee: thou art still vnder the curse of sinne, that art vnder the power of it: if thou beest not redeemed from vaine conuersation, thou art not from condem-*

Christ dyed not for him in whom sin dieth *i. or.*

condemnation of sinne.

2 I must dayly finde the work of Sathan destroyed in mee, for by death hee destroyed him that had the power of death, which is the diuell, *Heb. 2. 14.* If Sathan rule thee still at his will, and hold thee vnder the dominion of sin, thou hast no benefit by Christs death.

3 If Christ bee dead for mee, I must manifest the obedience of faith, another fruit of his death *Heb. 5. 9.* He is the Author of saluation to all that obey him, not to any that continue in sin.

4 I must henceforth liue to him, that dyed for mee, *2 Cor. 5. 15.* and he dyed for those, who whether they sleep or wake, liue or dye, liue in him, and for him, *1 Thes. 5. 10.* that is, are partakers of his life, and liue to his glory.

C A P. 23.

Presumption of Gods mercie hindering Repentance.

Obiect. 3. **B**Ut is not God mercifull, who will not the death of a sinner? and therefore what needest thou so continually afflict and macerate thy selfe by Repentance?

Answer. Yes, Gods mercy is a boundlesse Occan, which can neuer be drawne drie, and hee is mercifull to all, euen the worst, and vessels of wrath.

But, first distinguish of Gods mercie; it is either *generall*, whereby hee saueth man and beast, and maintaineth the creature in a temporall being: thus he feedeth the Sparrowes, and cloathes the Lilies: thus hee is the Saujour of *all men*, especially of them which beleue, 1 *Tim.* 4. 10. For that place is meant of his

his generall prouidence : Or, secondly, there is a *speciall* *saui*ng mercy, which tendeth to eternall life, whereby hee tendereth men as a father. Now herein hee is mercifull to the worst in offering this mercy by Christ, and proclaiming it in the Preaching of the Gospell. But they are content with the other without this. This speciall mercy is not cast as a masse vnto a'l.

2 Let not Sathan delude thee by offering an vnlimited mercy where God hath bounded it. For that mercy which in God knoweth no bounds, in respect of persons, is bounded and limited according to the couenant of grace, and mercy, as appeareth in two conclusions.

Conclus. 1

I There be sundrie sorts of impenitent sinners to whom the Lord couenanteth no mercy, but wrath. As,

1 Ignorant persons, who care
not

not for the knowledge of God.

Isa. 27. 11. This people hath no vnderstanding, and therefore he that *made them, will not bee mercifull vnto them*; and *2 Thes. 1. 8.* Rendering vengeance in flaming fire to all *that know not God.*

2 *Hard hearted* persons that will not repent. *Rom. 9. 18.* Hee will haue mercie on whom hee will, and whom *hee will, hee hardeneth*; implying, that hardened persons are shut from mercie. *Rom. 2.* Thou that by *the hardnesse of thy heart, treasurest wrath.*

3 *Wilfull* and stubborne persons against the Ministerie, and counsels of the word. *Ier. 16. 5.* Mourne not for this people, for I haue taken my peace from it, *euene my mercie and my compassion*: why? verse 12. For euery one walketh in the stubborneffe of his heart, and will not heare me: and therefore I will shew you no grace.

4 Presump-

Sundry
sorts of
persons to
whom the
Lord co-
ueranteth
no mercy.

4 *Presumptuous* sinners, who say, I shall haue peace, though I walke on in sinne. *God will not be mercifull to that man, Deut. 29. 30.* but the wrath of the Lord, and his ieaiousie shall smoke against that man, and all the curses in the booke of God shall ouertake him.

Conclus. 2

Onely vessells of mercie are filled with mercy; for saluation or sauing mercy is not so prodigally bestowed, being childrens bread, but on such as are qualified and pointed out in the Scripture by sundry markes.

How all
must bee
qualified
that must
share in
spirituall
mercy.

I All that must share in this mercy, must bee *true members of the Church*, *Isay 63. 7.* I will remember the great mercies of the Lord, and goodnesse towards the *house of Israel*, which hee hath given them of his tender loue. Am I a true Israelite, a sonne of *Abraham*, according to the faith? Doe I lay about mee for the

the blessing, as Israel did? Doe I wraastle it out with GOD by prayer, and do I preuaile for mercy and grace? am I circumcised in the heart, and daily part from sinnes and lusts?

2 All that must share in mercy, must bee *repentant* sinners: God would haue all saued, but so as they must first come to the knowledge of the truth, 1 *Tim.* 2. 4. But this they cannot doe without Repentance. 2. *Tim.* 2. 25. If at any time God wil giue Repentance, that *they may come to acknowledgement of the truth.* *Ezek.* 33. 11. God will not the death of a sinner, but rather that he repent and liue.

3 Mercie is intailed only to such as *loue God*, and keepe his *Commandements*: second Command. *Exo.* 20. 6. Hee sheweth mercy to thousands of them that loue him and keepe his *Commandements*: for God is in co-
uenant

uenant with no other, and vessels of wrath cannot looke to be filled with mercy: yet this sheweth not the cause of Gods mercy, for there is none in vs, and it is a free grace; but onely sheweth the persons that may claime it. Doe I loue God? All externall obedience without inward loue, is hypocrisie: Loue is the fountaine of obedience. And doe I keepe the Commandements? I cannot fulfill them: but doe I keep them in my vnderstanding, meditation, affection, in true purpose and endeauiour in my whole conuersation? then mercie is mine.

4 Mercie belongeth to such onely as *feare to offend God*, and to liue in any sin, *Psal. 130.* Mercie is with thee *that thou maist bee feared. Psal. 103.* As a father pittieeth his sonne, so the Lord him *that feares him.* Hee that apprehendeth mercie, will not bolster

bolster himselfe in sinne, nor lay presumptuous sinnes vpon Gods backe, but the sense of Gods mercy will lead him to Repentance. *Rom. 2.* Hee knoweth that though mercie reioyceth against iustice, yet it destroyeth not Gods iustice: All the wayes of God are mercy & truth: these are the two feet of God, by which hee walketh in all his wayes: Let vs humbly fall downe, and kisse both these his feete. *Bernard.*

5 Mercy belongeth to the mercifull, to those that are charitable & kind to their brethren, *Matth. 5.* Blessed are the mercifull, for they shall finde mercie; but iudgement mercilesse shall be to them that shew no mercie: Can we expect and receiue a full streame, and not let fall a drop of mercie vpon others? Hath the Master forgien thee 10000. talents, and wilt not thou forgiue pnce

pence and farthings? *Matth. 18. 27.* In spirituall things, will not we beare with the infirmities of the weake? are not we subiect to the same infirmities? doe not we consider our selues? *Gal. 6. 1.* Did not Christ become in all things like to vs, to bee a *mercifull high Priest*? Haue we neuer had any sores, which we would haue had others handle gently? Doe old men forget they were children? what lusts of youth and temptations they haue passed? In temporall things, we call for mercy on this and that occasion, generall and speciall: God in his members calls for mercy: Some men passe by as the Priest and Leuite, without all bowels, drie as flint, without hearts, hands, bowels; no charitie, no humanitie: *first*, looke they for no more than themselues show? *secondly*, may it not bee their owne case? *thirdly*, is it not a great

great misery on themselves, on their ill-gotten wealth, on their iniustice to God his Ministers and others, that they will not allow the Lord one crum of his owne whole loafe, whatsoeuer his occasion, or the necessitie of his Church and seruants be?

C A P. 29.

*Lets of Repentance from our selues,
as first, that it is vnpleasing to na-
ture.*

3 **N**OW we come to the lets and hindrances of Repentance, cast in our way by our selues: for nothing can be a greater, or stronger Let to Repentance, than the naturall and idle vngrounded conceits of the vnregenerate heart, which hath deuised many wandrings and turnings to shift off the businesse of Repentance.

I A conceit, that it is vnpleasing to nature and indeed slothfull nature cannot indure the hardnesse of Repentance : and no maruell that *ease slayeth the foole*, when it woundeth euen the godly themselues. *Cant. 5. 3.* The Church will not soule her daintie fecte, nor get off her bed to let in Christ after many knocks and perswasions.

Ans. But what a distemper is in that iudgement, and how crazie is that vnderstanding of a sicke man that feareth the *remedie* more than the *disease* ? yet so foolish are wee in our owne wisdomes, as to feare the remedie of repentance more than the sinne to be repented. Wee hold that extremity of waywardnes, and neare to phrenzie, when a patient will rather chuse to dye of his disease, than to indure the taste of physicke, because it is bitter and vnpleasant. Euen
fo

so although godly sorrow be bitter and vnpleasant to corrupt nature; yet wisdom will conclude many things to be wholesome which are not so toothsome.

2. Compare and weigh in an even ballance, whether the pains of wel-doing be matchable with the paines of sinne; whether the moimentany paines of Repentance here, be comparabie to the eternall paines of impenitency hereafter: consider whether the crop of sin, or haruest of Repentance bee better. The wages of sinne is death: and is not death painfull? but the haruest of Repentance is *eternall life. 2 Cor. 7. 10.* Godly sorrow *bringeth Repentance to saluation.* Say now whether is casier, to sow in teares, and reape in ioy: or to sow in carnall iollitie, and reape in eternall sorrow: whether is easier to sow to the flesh,
M and

and reape corruption; or to sow to the spirit, and reape eternall saluation.

3. Bee it that Repentance bee vnpleasing to nature, yet a Christian hath more than nature; hee hath a spirit of grace changing nature, and making the *Commandement easie*. Whence it is, that those that haue entred this way, and by the spirit haue mastered the flesh in part, finde nothing more sweete, than the rarest sorrow of sound Repentance: and this Repentance they neuer repent of.

*Laboriosa
virtutis
via. 3. 5. fil.*

Bee it that the way of grace be painfull, as the Father saith: yet render thy selfe as captiue to the commandement. Be at some paines in subduing thy heart: thou shalt no sooner begin, but ease and ioy will come, which shall abundantly recompence all former griefe and labour.

Obiect. Alas, then I neuer repented:

pented: for I feele no inward power or motion, whence I can draw comfort from my Repentance.

Answ. It may be so: for perhaps 1. thou hast performed that duty in a cold and formall manner: or 2. for sinister ends, not for conscience: and 3. by fits and starts vncoustantly. And how can a man that goeth backward and forward, make riddance of his way?

But goe about it heartily, ioyne the inward seruice of the heart in seeking God, with the outward, tye thy selfe to a settled course in performance, fauour not the flesh, nor care to fulfill it in the lusts of it; and be assured to finde more ioy and sweete inward motion, at least much lesse paine in the exercise of repentance, than in the exercise of sinne, which must bee repented.

CAP. 25.

*Objections against Repentance from
a mans election.*

2. **B**Vt why should I thus a-
bridge or afflict my selfe
with needlesse sorrow, and to
very little purpose? For, if I look
to God, I am eyther elected or
not: If I be, I shall be saued with-
out all this ado: If I be not, all the
Repentance in the world will
not auale.

Againe, looke to men: they
be either such as repent not, but
enjoy the world, and their plea-
sures, and their sins too; and yet
these liue, and dye honestly and
peaceably, and as well as any o-
ther.

Or they be such as doe repent,
and betake themselues to this
strict course, and these many
of them in their liues are as de-
ceitfull,

ceitfull, vniust, cōuetous, proud, hypocriticall, as any men in the world : and many of them in their death as vnquiet, vncomfortable, and vnhappy, as those that neuer vndertooke such businesse.

Ans. To meet this dangerous subtilty. 1. To those that conceiue Repentance a vaine thing, because of the certainty of Gods decree concerning their saluation or damnation,

1. The wise God in all his decrees, to his maine ends, hath also decreed the meanes, seruing and leading to those ends.

The ends of his election are eyther next, which is the glorification of the elect, or the remote and highest, his own glory in the Saints.

The meanes decreed to these ends, are *Christ*; *Regeneration* by the spirit, required in all that must bee saued, euen the smallest

M 3 infant;

infant; and in men of yeares *Knowledge of the Word, Faith Repentance, Obedience.* And as those ends are stedfastly and vn-changeably; so are the meanes as certainly decreed as those ends. And vnto these the elect are as certainly predestinated, as to the ends themselues, *Eph. 1. 4. Hee hath chosen vs in him, that wee should bee holy, and without blame before him in lone.*

2. Gods wisedome teacheth euery Christian to imitate God, in tying his meanes and ends together: because as they cannot attaine those ends without the meanes; so they cannot digresse from the meanes, but misse of their ends. Gods decree stablisheth the meanes, remouethem not. God had giuen *Paul* the life of all in the ship, *Acts 27. 31.* but when the shipmen would haue forsaken the ship, *Paul* saith, Except these men abide in the
the

the ship, ye cannot be saued : because G O D will saue them by meanes.

3. See the fallacie of this general delusion, ill diuiding things well ioyned together. And indeed Sathan wofully ouerreacheth vs, who in outward things would haue men wholly to distrust God, and relye wholly on the meanes; but in these spirituall things maketh vs lay all on Gods purpote and decree, and vterly despise the meanes, What a false conclusion is it, If I bee elected, doe what I will I shall be saued? For, as it is impossible that the elect should not bee saued; so impossible is it, he should doe what heelift; and as impossible to be saued without Repentance.

And though it bee true, that Election and Saluation bee coupled together inseparably : yet the meanes run betweene them :

M 4

and

*Abond
conuictis
d male di
uisa.*

and Gods order as stable as his decree. So as hee that is chosen to saluation, is chosen to Faith, Holinesse, Loue, Perseuerance, that by these steps he may walke in the way of saluation. *Qua Deus coniunxit, nemo separet*; that is, The things which God hath ioyned together, let no man put asunder.

4. Obserue the absurditie of this allegation against Repentance; and in all temporall things wee can scorne the conclusion. If God haue appointed thee to saluation, why comest thou to Church? what needest thou heare? what neede of the Sacraments? why prayest thou? all this cannot alter his decree, why turnest not thou then absolute Atheist? See here the battry of all godlinesse, piety, and all worship. So in temporal things, why dost thou not refuse meate in thy health, and medicine in thy sicknesse? and say, If God haue

haue decreed my life, I shall liue,
and neuer eate, nor vse meanes.

So, cast off thy calling and trade,
and say, If God haue appointed
me to bee rich, I shall bee rich,
though I doe nothing: and if not
all my trading will not auaille
mee.

5. Another delusion hideth it
selfe in this allegation, whereby
the deceitfull heart would lay
the cause of his impenitencie
vpon Gods decree, whereas thy
impenitencie is not an effect of
Gods decree, but a consequent.
The cause being in thy selfe, a
darkenesse and wilfull blindnesse
in thy minde, an obstinate con-
tumacie of thine owne will,
resisting grace offered; yea, a de-
praued delight and desire in thy
affection, who willingly deliue-
rest thy selfe to bee bound in the
chaines of vnrighteousnesse: So
as thy destruction is of thy selfe;
and no sinner is condemned, till

M 5 himselfe

himselfe haue worthily deserued it.

6 The guilefull heart willingly deceiueth it selte with *Ifs* and *Ands*; If I be elected, and if I be reiected: and that in things secret which *belong to God*, letting passe things that *are reuealed*: whereas euery Christian ought to know himselfe elected, and to beleue in Gods order reuealed to bring vs to glory.

Christ would haue vs reioyce that our *names are writsen in the Booke of life*. And this is not by any extraordinary ladder to climbe to Heauen, but by an ordinary way here in earth. For if wee can find sound faith or holinesse in our selues or others, wee may conclude certainly, our own or others election.

How did the Apostle know and pronounce the Thessalonians to bee the *elect of God*, *1 Thes. 1. 4.* but by their *Holinesse, Faith,*

Faith, Love, and patient Hope?
verse 3. whence hee concludeth
 their election. So may we know
 our selues, and ought to know
 our selues elected, by being
 called out of the world. If my
 father haue giuen mee an estate,
 and assurance in Land or Goods,
 now I know it was his purpose
 within himselfe before to giue it
 mee. If I see a man-child borne,
 I now know that a manchild
 was conceived in the wombe
 the number of monthes before.
 If by faith and holinesse I can
 discerne my selfe or others, borne
 into the Church of God, I am
 now as sure that this party was
 before all worlds conceived in
 the wombe of GODS eternall
 election. So as cleane contrary
 to this obiection, nothing can
 more vrge, and fasten the
 practice of Repentance on the
 soule, than the consideration of
 the decree of GODS election.

Thus

Thus I haue insisted longer on this Obiection, because of the generality of it, and the subtilty couched in it : and I finde it no where so thoroughly sifted.

CAP. 26.

Obiections against Repentance of some that seeme not to repent, yet liue and dye honestly ; and others that doe dye as fearefully.

2. **N**OW to the instances of men. 1. Some repent not, and yet liue and dye honestly and peaceably.

Ans. 1. All things fall alike to all for outward things, *Eccl.* 9. 2. As is *the good*, so is *the sinner* in death. And the iudgement of a man is not to bee fetched from his outward death : but from his life, and faith, and fruits.

2. A wicked man may bee quiet

quiet and peaceable in death, because,

1. Their blinde presumption of a good estate in death, as in their life, assuring themselves of heauen and happinesse, though they neuer repented.

2 Satans subtilty, who knowing them to be his, troubles them not; not only to hold them in the snare, but their companions also that out-live them: lest they seeing the terror and perplexities of their death, should be moued to change their liues.

3 Gods iustice on them, who leaueth them to dye, as they liued; not allotting them vnderstanding sense, memory to remember themselves, who haue all their liues forgotten him. But this iustice of God on them, should make vs rather hasten our Repentance betimes, while our season lasteth, and our vnderstanding, health, and senses,

Wicked
peaceable
in death,
Why.

1

2

3

les, than longer to deferre it.

Secondly, others made shew of Repentance, and strict walking. but very vniust, deceitfull, in a word, the worst of men in their dealing.

Ans. This is for the most part an vngrounded clamor against holinesse, and is a parcell of that poysoned floud cast out of the Dragon, *Rev. 12.*

2. But sometimes hath grounds in the neglected liues of Professors. Oh remember the woe pronounced on them by *whom offences come*: Why takest thou the Law into thy mouth, *and hatest to bee reformed*? how darest thou call on the Name of the Lord, *and not depart from iniquity*?

3. But how vnhappy art thou that stumblest on this rocke to cast thy selfe headlong from thine owne saluation? thou shouldest bring thy selfe to the Rule,

Rule, and see thy worke bee straight, and not scandalize thy selfe by crooked and faulty examples.

4. In temporall things, thou wouldest not wrong thy selfe on these silly grounds. Who euer refused to goe in a right way, because some in that way haue fallen and miscarried? But the right way to Heauen is Repentance.

Would a man refuse wholesome physicke, because some die that take physicke? The proper physicke of a diseased soule is Repentance. Would we thinke that man in his wits, that would disclaime and wilfully refuse good and wholesome meate, because some surfeit and cast vp all againe? Where shall wee finde a Trader, or Dealer in the world, that will refuse to meddle with all money and gold, because there is some clipt and counterfeit?

feit? or will therefore cast off all trading, because some of the same trade breake and deceiue? and much lesse the most gainfull trade of godlinesse.

Thirdly, some others that haue very busily followed the work of Repentance, haue found as little peace and comfort in their death as any. Some of them haue died despairing, some blaspheming; perhaps some on their own hand

Ans. The way of dying well, is the way of Repentance, and in this way none can dye ill: But *precious in the eyes of the Lord is the death of all such* whatsoeuer it seeme, *Psal.* 116.

2 Gods childe may want sense of comfort, but this argueth not, but that he might haue formerly the presence of sound comfort and the true ground of it present still. A tree in winter liueth, but seemeth dead: present paine and sicknesse of body, argue
not

not it had neuer health.

3 Gods child may want sense of faith, and in death seeme to bee in the gulfe of despaire, and yet passe to Heaven by the gates of Hell, as Christ did.

4 Gods children may haue rauiings, blasphemies, fierce actions against themselues and others, which are the effects of diseases, as of melancholy, frenzy, burning agues, pestilence; from which they are not freed; but howsoeuer diseases may deprive the childe of God of health, sense, comfort, and life it selfe, it cannot deprive him of saluation. *Rom. 8 I am perswaded that neither life, nor death, &c.*

5 Christian wisdom iudgeth not of a man by the strangenesse of his death, but by the goodnesse of his life; and no kind of death is euill to him that is in Christ, for hee is freed from the curse of the Law.

CAP. 27.

Obiections from the conceit of the easinesse of Repentance.

Obiect. **O**Thers conceiue Repentance so easie a thing and soone done, as needeth no such care or time. A Lord haue mercy at death: and what need a man martyr himselfe all his life?

Answer 1. These men that so sleight the remedy, neuer saw the danger of the disease. Is the disease but a little languishing of nature as the Papists would make vs beleeue? or rising out of a few sleight veniall sinnes, cured by a Creed, or Aue, or a knocke on the brest? they deale with their Profelytes, as the mother with an infant, if it hurt the finger, the mother bloweth it; and these babies beleeue presently, the blowing

blowing hath soundly healed it.

But hee that measureth either the disease by the remedy, or the remedy by the disease, shall finde it mortall enough being the foulest and most contagious and incurable disease that appertaineth to man, compared in the law to the leprosie, which was not cured so easily, but required an infinite toyle to goe through the cure according to the law, and often proued inuincible and incurable. *Naaman* cured by miracle, must yet wash seuen times, to know the difficultie of the cure.

2 The whole power of nature cannot doe it, and yet a naturall man thinketh it easie: Is it easie for an Ethiopian to bee washed white, or a Leopard to part with his spots? So easie is it for him to doe good, that is accustomed to euill, *Ier. 13.* Is it easie for an old man to become young againe?

gaine? and so easie is it in nature for an old sinner to bee renewed by Repentance.

Is it easie for a dead man to be raised to life? it cost Christ himselfe teares and groanes to raise *LAZARUS*, not because it was hard to him, but to shew the impossibility in *LAZARUS*: and is it easie for a dead man to raise himselfe? and so easie is it for a man dead in sinnes and trespasses, to raise himselfe to Repentance, *Eph. 2. 1.*

3. Is it so easie, which the whole power of grace cannot conquer, while wee are here below? All the grace in the world, cannot cleane fetch out the soyle of sinne while wee are here. Is it easie to wash out a scarlet or crimson, to become white, which was dyed both in wooll and cloath? nay the cloath will be torne to pieces first: and so easie is it euen to get out by Repentance, the deepe dye of our

our scarlet sins of our nature and practice.

4. Didst thou euer try how easie it was to turne away from some outward act of sinne, to which thou wast addicted? and yet a hypocrite by some restraining grace can doe it; he can for some reasons forbear some acts of adultery, swearing. But this is another thing, it is the killing & mortifying of inward affections and lusts, as deare as members. *Col. 3. 5. Mortifie your earthly members*: this is not the cutting off a washbow of sinne, but the stocking vp the roots, which is another manner of taske. A naturall man would offer any thing to God, but his beloued sin: hee would rather come before the Lord with *rinners of oyle*, and offer the *fruits of his bodie*, than any one lust: and therefore it is not so easie as many conceit.

5. Is it so easie? what maketh wicked

wicked men take on so at godly Preachers when they cal them to Repentance; dealing with them as some distempered patient, who feeling the smart of a drawing plaister, and corrosiue, driueth away the Surgeon with rayling speeches, and casting bedstaues at him when hee commeth to touch, and to cure his wound. Canst thou not abide a drawing plaister to drive away corrupt bloud and humours? much lesse wilt thou finde ease in cutting off ioynts and members, and putting out eyes, which Repentance must doe. Thinke on these things, and then tell mee what an easie thing Repentance is.

C A P. 28.

Obiections from the unseasonableness of Repentance, that it is yet too soone, or else it is now too late.

4. **O**Thers object against themselves the vnseasonableness of their Repentance. And this hath two branches : some conceiue it is yet too soone, others that it is too late.

1. It is yet too soone, I may enioy my sweet sinne a while; for sinne is like his father, is loth to bee tormented before his time.

Ans. 1. No man will reason to senselessly for his body. I haue a wound or gash, but it is not yet time to looke to it ; I will let it rot, and gangrene, and then I will looke to it; but then it is too late and incurable. Or I haue
a thorne

a thorne in my foot, it is not yet time to pull it out. We know all delayes in bodily diseases dangerous, much more in the soule: neither will a man bee so voide of common reason for his goods. My house is on fire, but it is not yet time to quench it; why should this be admitted for a good reason, where the losse is incomparable?

2. If this day be too soone, to morrow may bee too late; the Commandement is to *seeke the Lord while hee may bee found*: implying, that hee who may bee found to day, will not perhaps to morrow: Feare therefore the iust reuenge of GOD, who if thou deny him to day, may iustly deny thee to morrow. See wee not many that would not repent young, that cannot repent old? Gods *justice* being now deafe at those, who were deafe at his *mercie*; hee knocked, and they

they would not heare, and they shall cry and knocke, and he will not heare, *Prou. 1. Esau* reiecteth the blessing while he may haue it and after would haue it, and cannot get it, though he howle after it.

Obiect. But did not the penitent theefe repent at last, and why not I?

Ans. 1. Thou bringest an example without a promise of God; bring mee a promise that thou shalt repent at last, or thou promisest thy selfe that which God promiseth not. If hee promise mercy, if thou repent at last, hee promiseth not the mercy that thou shalt repent at last.

2 Thou bringest an instance which was a worke of wonder, and euery way extraordinarie and miraculous, wherein Christ pleased to honour the ignominy of the Crosse, and to manifest the glory & power in his lowest
N abase.

abasement; and therefore is set among those wonderfull works of God; raising the dead, the earth quake, darkning of the Sun, &c. And therefore thou mayest as well expect a second crucifying of Christ, and the darkning of the Sun, and raising of dead bodies out of their graues againe, as such a conuersion.

3. Thou bringest but one instance without a second; and of one particular, wouldst make a generall; and from an extraordinary, draw an ordinary direction: whereas thou hast infinite millions of instances, that haue dyed as wickedly as they lived. Sometimes a Prince pardoneth a malefactor on the Gallowes; but shall every malefactor trust to that? Our Lord Iesus now entering into his Kingdome, pardoneth a great offender, as Princes in their coronation: should any therefore imbolden himselve to
the

the like offence? as if any should goe and commit a robberie, in hope there may bee a Coronation betweene the fact and his execution.

4. Thou bringest an instance which will not hold in thy case.

1. The theefe he did not desperately and wittingly deferre his Repentance, nor thrust off the remedy till the last moment; for then in likelihood it had neuer beene offered: but thou dost.

2. Hee was saued without all meanes; hee had neuer heard of Christ nor Religion before; and therefore did not refuse them: for if he had, saith *Augustine*, it is like hee had neuer beene last among the Apostles in number: who was before them all in the Kingdome. But thou reiectest the meanes, despisest the voice, and wilt not come into Christ: his conuersion was vpon the

first opportunity, and canst thou wrest it to slip all opportunities?

3. Hee was not saued at the instant, without expression of sauing faith, sound loue of God, of men; care of his owne soule, confession of his sinnes, and a rare confession of Christ in that instant, when all the world forsooke him; yea, euen all the Disciples fled from him. But thou lookest at the end, ouerleaping all the meanes; and thou not for the loue of God, but feare of hell; nor for hatred of sin, but auoiding punishment; meanest at last to dissemble a Repentance. Was this the case of the happy theefe?

Ob. But was not hee that was hyred at the eleuenth houre, as well allowed, and rewarded with the same penny, as hee that came into the worke at the third?

Answer 1. Thou that meanest
to

to repent at the eleventh houre, how knowest thou thou shalt come to the eleventh houre ? what if thou beest cut off at the fourth, sixth, or eighth ?

2 The Scope of the Parable onely teacheth, that men that are later called, and haue the meanes later than others, may bee saued as well as others ; and is not to bee stretched beyond : So as an old man that hath long wanted the meanes, may now in the meanes comfortably lay hold of saluation.

3. Yet the Parable fully answereth the Obiection, seeing those that were hired at the eleventh houre came in so soone as any came to hire them : and will not iustifie their presumption, that being called in the third houre, will not come intill the eleventh.

Others thinke it too late to repent. I haue lost my time and

side, and haue put off my Repentance so long, that my sinnes are risen to an infinite multitude, and an vnconquerable strength, I may now strue and neuer the nearer.

Answer 1. To stay long maketh Repentance more *difficult*; but not *desperate*. As to goe far out of a mans way, maketh him more labour in returning, but proueth it not impossible.

2. The time of Repentance for hope and possibility, is the whole time of thy life, that is the day wherein thou must work *Iohn 9.* As Mannah for possibilitie was to bee gathered any of the sixe dayes, that was a type of Christ; and they found it, that went out to seek it in the sixt day as in the first.

3. The more time thou hast lost, the more hast thou need to bestirre thee in redeeming the residue, and in sparing at the bottome.

bottom. And the stronger thy sinne is growne by continuance, the more hast thou need to take it in hand to weaken it; vnlesse thou thinkest it will weaken with age, and grow feeble of it selfe. But the body of sinne is vnlike the body of the sinner; this groweth old and weak with age, but that by age groweth stronger; as leauen, the older, the stronger and sower.

4. If thou comest against the huge army of thy sinnes in thine owne strength, thou art too weake for the least: but come in the strength of God. He can easily make an *Æthiopian* white, and hee that is accustomed to euill: hee can soften the hardest hearts, and shake the rocks: he can adde strength to the feeble, and make thee daily so much the stronger, as thou findest the wasting and weakning of thy sinne.

CAP. 29.

*Of the meanes of Repentance : and
first in respect of sinne.*

HAuing spent much time and labour in setting downe

1. The rules to direct vs in the practice of Repentance ; and

2. The Lets and hindrances of it, which wee haue remoued : now

3. We are to proceed in the third General propounded, namely, To point out the principall meanes which euery one must carefully make vse of, who meane to goe through the comfortable dispatch of this so weighty and vrgent a duty.

The chiefe meanes may be ranked vnder fise heads :

1. In respect of *sinne*, 2. of *God*, 3. of *Christ*, 4. of *our selues*, 5. of *others*. Willdome to all great ends

ends aduifeth of meanes.

1. In respect of sinne there must bee a serious humiliation, which the Apostle calleth godly sorrow which bringeth Repentance neuer to be repented of: For,

1. A proud person puffed vp as a bladder with selfe-conceit, or windy presumption, is not capable of Repentance, till he be pricked with the sharpe needle of the Law, pricking his heart: Nener till then did the Conuerts say, *Men and breshren, what shall we doe? Acts 2.37.*

2. God giueth no grace but *to the humble, Iames 4. 6.* but especially the grace of Faith (without which is no true Repentance:) excludes all boasting in our selues, that we may be all that we are in Christ, in whom wee beleene for righteousness and reconciliation.

3. Christ, and his sauing
N5 Grace

Grace is receiued into the heart as seed is into the ground, *Luke 8.12.* And therefore the heart being like stony and fallow ground, must first be broken vp and made full of furrowes by the help of the Lords plow, which is legall humiliation, *Ier. 4.5.*

4. Repentance is a walking with God, as being made friends. Now no proud man can walke with God: for hee dwelleth onely with an humble and contrite spirit, *Isay 57. 15.* and *Micah 6. 8.* Hee hath shewed thee, O man, what is good, to doe iustly, to loue mercy, to humble thy selfe, and walke with thy God.

Meanes to
attain true
Repentance.

I

The meanes therefore to attaine true Repentance, is,

1. To get a cleare sight of our sins, and miserie by them, and by the curse due to them temporall and eternall: for how can a man be humbled for those sinnes
or

or iudgement, which hee neuer saw, or knew of? Hence are wee called to a through search and tryall of our waies, to finde out distinctly in what particulars wee haue gone astray, *Lam. 3. 40.* and then turn to the Lord. And *Ier. 31. 19.* the Church saith, *After I was conuerted, I repented.* But to shew that conuersion nor repentance, is or can be before this search; hee addeth, *After I was instructed;* or as the Hebrew word signifieth, *After I was made knowne to my selfe,* that is, After in the glasse of the Law I discerned mine owne sinfull and wofull estate, *then I repented:* for who can otherwise see his need of mercie, but in the sense of his misery?

2. True sense and sorrow for sinne: as pangs and throwes before the birth, with shame of face, grieve of heart, and horror of soule in the apprehension of
our

*Postquam
ostensum
fuerit mihi
Tremel.*

our guiltinesse by sin, the curse of the law, and Gods infinite anger; & all this represented in the law, in a most terrible maner. As holy *Paul* by the dart of the Law professed himselfe killed, and slaine, and made so wretched in the sense of his owne guiltinesse and vncleanenesse, that hee desired to be dissolued, to bee ridde of it.

This is the true touch of sinne wrought by the Spirit, when wee most grieue and afflict our hearts with that which hurteth vs most.

It is not losse of mony, goods, estate, liberty, or life it selfe, that hurteth vs so much as the losse of Christ, of Grace, of Salvation.

3. To get to an holy despaire in our selues, as being out of all hope of deliuerance, by any power, policy, or goodnesse of our owne, or of any creature:
tha

that the case bee with vs as with *Paul* and his fellowes, distressed on the sea, who are said to bee *past all hope* of being saued from drowning, *Acts 27.20.* And as the woman with the bloudie issue, hauing spent all her strength and meanes in physicke, without cure, was *out of hope* to bee recovered by any secondary meanes, *Marke 5.26.*

All this maketh vs to seeke for a remedie; and feeling the need, and extreme want of whatsoeuer the Gospell offereth, yea, and pinched with hunger, thirst, poerty and beggary, doe long after, seeke, and begge earnestly for helpe and pardon.

Let this admonish euery man that would proceed in Repentance, which is a continued act, to bee conuersant still in the Law of God, and especially to be well acquainted with the Moral Law, by which, is the knowledge
of

of sinne, *Rom. 7. 7.* that thereby seeing their owne sins daily and the miserie due to them, they may be kept humble, and low in their owne eyes. What meane men to cast off the whole vse of the Law vnder the Gospell, and they must heare of nothing but Gospell.

Law of
God ne-
cessary to
vs vnder
the Gos-
pell.

For 1. Is not the Conuert ly-able to sinne? and how can hee know what is sin, or what is not sin, but by the Law? how can he discern the nature of sin, to bee an irrectitude and crookednesse but by the straightnesse of the Law? how can hee discover the danger of his sinne, to awaken him out of it, but by the Law? The office of which is as of *Pauls* kinsman, to detect the treason of the Iewes: and *Pauls* danger, that he might auoide it, *Acts 23. 16.*

2 Though the regenerate man bee free from the raigning act

act and power of sinne, yet hee is not from the roote of euill; which euery one can finde fruitfull, and euer shooting as in a perpetuall May: How necessary is it then, alwaies to haue by vs, this sharpe axe of the law, which striketh at the roote of sinne? which else would grow luxuriant and insolent; that as a seruant, it may be kept vnder, with blowes and feare: wherein the Spirit worketh, it being his office as well still to *conuict*, as to *conuert*, *Iohn 16.8.*

3. Though the maine armies of sinne be defeated in the godly, and those masterfull commanders be suppressed, and subdued by grace, yet there be stragling troopes of smaller euils and infirmities, which daily assaile, and hold warre against the law of the minde: now by what other glasse shall a man see these spots in his face, than by the law?

For

for as we see the little mores discovered by the light of the Sun, so it is the light of Gods Law that detecteth the smallest evils against God or men : without which we should neuer come to a distinct notice or Repentance of them ; and so consequently, could neuer prize the grace or offers of the Gospell. That wee may magnifie the Gospell, let vs prize the law as a perpetuall scourge to driue vs out of our selues to Iesus Christ.

So long as wee haue any thing found with vs, which must bee either forgiven by mercy, or repented, or reformed by grace ; let vs faithfully heare, and reade the law to this purpose: That we may daily conquer the pride of our hearts, and walke humbly before God, let vs take with us the vse of the Law.

I cannot maruaile at the intolerable pride of these Antinomists,

mists, and Perfectists, because they neuer came to see their sinnes aright; and this they doe not, because they reiect the law, the proper glasse of sinnes disco-
uerie.

C A P. 30.

*Meanes of Repentance in respect
of God.*

2. **I**N regard of God, wee may
many waies helpe forward
our Repentance, if wee consider,
first, his *word*; secondly, his *eye*;
thirdly, his *hand*; fourthly, his
relation vnto vs.

1. Gods Word in the reue-
rend vse, is a notable meanes of
Repentance: for, first, the very
knowledge of the Word is a
meanes in which GOD giueth
Repentance, 2 *Tim.* 2. 25. Instru-
cting them, and waiting if God
will

will giue Repentance: and ignorance of the Scripture is made by Christ, a chiefe cause of error both in opinion and life, *Matthew 22. 29.* We must therefore labour by diligent hearing, and reading of the Scripture, to come to know the Word. The Word reuealeth Gods will concerning our Repentance; who now *admonisheth euery one* to come to Repentance, *Acts 17.* It sheweth Repentance to be aboue our owne power and reach; and that it is *God that must giue Repentance.* It directeth vs to the meanes to attaine this gift, namely, prayer: we must goe to God to heale our nature, to change our disposition, to perfect his owne worke, *Ier. 31. 18.* *Conuert mee, O Lord, and I shall be conuerted.*

2 The seuerall parts of the Word in their seuerall offices, excellently conduce to this work:

wokre : first, the law is an hammer to beat an hard heart to peeces : the very *reading* of it privately, made *Iosiah's* heart to melt, 2 *Kings* 22. 10. and much more when it is publicly preached and applied by Gods Ministers. This was the Ministry that pricked their hearts to conuersion, *Acts* 2. this is that whereby the heart is awakened, as *Peters* was by the Cocke crowing. The reading of the law, and threats of it, wrought a generall reformation and separation of Israel, from all that were mixed among them, *Nehem.* 13. 5.

2. The Gospell propoundeth Christ a good shepheard; laying downe his life for his sheepe: and intreateth the sinner in the name of Iesus Christ, to returne and repent, and live; with many promises of mercy and grace vpon their returne: that if any cords of loue can draw vs,
we

wee want them not.

To the furtherance of our Repentance therefore, wee must doe two things concerning the Word :

1. Mingle the whole Word with faith, else it will be vnprofitable, beleene it, credit it, without cauls, or questions to auoid it; subscribe to the holinesse and goodnesse of it; as a good heart doth, though it speake vnpleasing things to it. *Ahab* will now say the word of God is not good: *Michaiab* neuer prophesieth good. But *Hezekiah* will say the word of God is good, in the most sharp threatnings of it: as a good natured child will bow at an angry word of his father.

2. Keepe the Word fast to vs, that it may keepe vs. *Danid* hid the Word in his heart, that hee might not sin. This is the sword of the spirit, of daily vse in this warfare against sinne; and wee must

must buckle it vnto vs.

2 Consider Gods eye is euer vpon thee, & all things are naked vnto him, with *whom we haue to deale. Hebr.4. 13.* Would a felon cut a purse, if hee thought the Iudge saw him? *Moses* knowing that an Egyptian saw him slay an Egyptian, *feared, and fled, Exod.2.14.* Should not we feare, and flee those sinnes, which wee know G O D knoweth, and hath to lay to our charge? A theefe neuer so stout, if taken in the manner will runne away affraid: But we are bold offenders, who though wee cannot sinne, but be taken in the manner, yet will stand it out. What a folly is it not to shame at our sinnes, which Gods eye is vpon; while wee should shame to commit them if a child of five yeares old stood by? Were not that an vngracious childe, that durst commit folly, and fornication,
not

not onely in her fathers house,
but before his face : so is our
sinne.

3

3 Consider Gods hand ; first,
of mercy ; secondly, of iustice,
and both are powerfull meanes
to leade vnto Repentance.

1 Obserue his hand of mercy,

1 In spirituall motions,

2 In temporall excitements.

1 When the Spirit rappeth
by any of his motions, open vnto
him : Quench not this Spirit,
griue him not, send him not a-
way in displeasure. Now is an
heauenly helpe offered of thy
good worke now with GOD ;
cherish any good motion, let
not the world, or corruption, or
delay dead it ; but thankfully
apprehend the opportunity : if
that bee slipped, thou art not sure
of another.

2 For temporall excitements,
looke vpon, first, Gods patience,
how long hee hath suffered thee
giuing

giuing thee space of Repentance, waiting for thy returne : this should hasten Repentance, *Romans 2. 5.*

Set God before thee as a loving father dealing with an vngacious childe, often admonishing, sometimes correcting, often conuiuing, neuer dealing extremely, loath to lose him, and cast him off.

2 Consider Gods bountifullnesse vnto thee : he neuer ceaseth to supply thy wants, but hath bountifully prouided, and heaped vp fatherly kindnesse on thy head, and all to draw thee, were it possible. The Apostle ioyneth both these motiues together, *Romanes 2. 5.* Despisest thou the bountifullnesse of God, his patience, and long suffering, not knowing that they should lead thee to Repentance?

The bounty of *Iosephs* Master, kept *Ioseph* from sinning against him

him; and the prodigall returning, mourned that he had runne from a kind father. Is there not mercy with the Lord, that hee may bee feared?

Ob. God forbeareth me, saith the sinner; and therefore I may, and will sinne.

Answer. Gods forbearance, argueth his goodnesse, not mans innocency: it is the exercise of his mercy, not the abolishing of his iustice: and it is made the note of a wicked man, Not to Repent, when mercy is shewed to him, *Isay* 26.

2. Consider his hand of iustice; marke and lay vp the stroakes of Gods hand, sensible and insensible, in soule and body, on thy selfe and on others: Amend by them, and feare him the more. To doe this,

1. Make vse of corrections on thy selfe: beare the rod. The not regarding of warnings, causeth

seth GOD to giue ouer such a party, as the Physitian doth a desperate Patient. *Isay 1. 5.* Why should I smite you any more, seeing yee fall backe more and more?

2 Sleight not the corrections inflicted on others, whether nearer or more remote. When God commeth neare thee in thy friend, family, say God warneth thee to Repent: the sinne of *Belshazzar*, *Dan. 5. 22.* was when hee knew all those things, that came on his father *Nabuchadaezzar*, yet he humbled not his heart. A fearefull thing it is, not to profit by example. Hee that will not take example, shall make an example.

3 Consider the iudgements recorded in Scripture, past, present, and to come.

I Those that are past in former ages; the Angels that sinned, the old world, these
O whom

whom the Tower of Siloam fell; and all the Writs of execution recorded in the Scripture; and say of them, as 1 Cor. 10. 11. All these are examples to vs, all our Monitors, all of them so many Summons, so many Sermons to perswade vs to Repentance.

2 Consider the examples of Gods iustice in our own age; so many, and remarkable, as neuer more; vpon Blasphemers, Drunkards, Adulterers, and enemies of grace. A man might make as large a volume, as that in the fifth of *Zecharie* written within and without, with examples of such, as into whose houses and hearts the curse is come. Let the sight of the Angell with a drawn sword, (which made *Balaams* Assle to feare) make vs feare and tremble.

3 Consider the dreadfull iudgement to come, the day of the Lord, which shall be as an O-
uen

uen, and all impenitent persons as stubble before his terrible burning *Act. 17. 30.* He admonisheth all men to Repent, because hee hath appointed a day wherein to iudge the world. When heathenish *Felix* heard of the iudgement to come, he trembled: happy were it for Christians, who repeat it as an Article of faith, that they did so. Wee will end this point with that exhortation, *2 Pet. 3. 11, 14.* Considering these *terroures of the Lord*, what manner of men ought we to be? &c. *2 Cor. 5. 11.*

4 Consider in God our relation, which will be a meanes to further our Repentance.

1 Looke vpon him, as *our Lord*, and our selues as seruants: as a Lord hee hath hired vs into his seruice, and hath freed vs from the seruice of all other creatures that wee should onely serue himselve: But alas, who

O 2

can

can serue him according to his holinesse, and greatnesse ? and when wee haue done all that wee can , how vnprofitable seruants are wee ? Wee haue wasted our Masters goods, and cannot shew our talents againe : and therefore wee haue need to humble our selues in Repentance, and pray with *David*, *Psal.* 119. 124. Deale with thy *seruant* according to thy *mercie*, and enter not into iudgement with thy seruants, O Lord. A sorry seruant is he that can neither doe what is agreeable to his Masters will, nor yet be grieved for fayling in the euill hee doth, or leauing vndone the good hee should doe.

2 Looke vpon him as our *shepherd*, and our selues as *sheep*, but wandred from the fold. Oh the misery of a lost *sheepe* ? It is without the *flocke*, and *fold*, without a certaine *pasture* and *food* without a *keeper*, or *shepherd*,
heard,

heard; without God and Christ, without protection and safetie, subiect to all annoyances, and becommeth a prey to all rauening beasts, neuer able of it selfe to returne. And this is the state of euery man, and no man can reckon vp the errours and wandrings of his life. All this should helpe vs to returne to the shepheard of our soules, *1 Pet. 2. 10.* to *seeke to him* betimes, and pray *him to seeke vs*, as *Dauid, Psa. 119. 10.*

3 Looke vpon him as our father, and our selues as his sonnes and children. A Father that hath giuen his deare Sonne to death for vs; the dearest thing and price, that was in heauen or earth. A father that hath reserved for vs an inheritance immortall and vndefiled among the Saints in light.

Is not this a strong inducement to loath and leaue sinne?

O 3

will

will not the loue of a father make thee hate sin the more? can any stripes work so powerfully vpon an ingenuous nature, as to see his louing father offended? A poore mans sonne, who cannot be much hurt, or helped by his father, will be griued that he hath iustly offended his father. Awaken thy selfe to Repentance, and say to thy soule, as *Moses* to *Israel*, *Deut.* 32. 2. Doe you so reward the Lord, O foolish people? Is not he thy Father that bought thee, that made thee, and proportioned thee? What gaue hope to the Prodigall to returne, but the sight of loue lurking in his father? and therefore resolued, I will returne to my father.

CAP. 31.

*Meanes of Repentance in respect of
Iesus Christ.*

3 **A** Third sort of meanes to
helpe forward our Re-
pentance, is to looke vpon Iesus
Christ. *Zech. 12. 10.* They shall
looke on him whom they haue
pierced, and mourne. The ef-
fect of beholding Christ, whom
by their sinnes they haue cruci-
fied, is great sorrow for sinne:
and indeed among them all, there
is no meanes so auailable to the
working of the heart, to due and
deepe sorrow for sinne, as the
serious consideration of Christs
death and passion. If we consider
the person who suffered; the e-
ternall Son of God; the beloued
Sonne in the bosome of the Fa-
ther; the most innocent lambe of
God.

The things hee suffered : that this person was so abased and plagued, with the curse of the Law, the wrath of his father, shame, sorrowes, of first and second death ; such hard and heauie things as would haue crushed all men and Angels.

And for whom hee suffered all this : even for our sinnes in speciall, while we were yet vngodly, sinners, enemies, the iust suffered for the vniust : hee was cursed, that we might be blessed, wounded, that wee might bee healed ; hee endured torments of hell, that wee might partake of heauenly ioyes. Oh then, shall this chiefe of ten thousand, the worthiest of men and Angels, bee murthered, not by the treachery of others, but by thy hands, thy sins, for which else thou hadst beene euerlastingly damned ? and doth not this wound thy heart ? shall the earth tremble
at

at this; and shall not our hearts feare? shall the Sun be darkned. and the Heauens couered with mourning; and shall not wee mourne and be ashamed to shew our heads? shall the stones rend alunder, & earth tremble, and all senslesse creatures suffer at th suffering of the Lord of glory, at the death of the Lord of life; and shall not our stony hearts be rent with sorrow, who were the occasion of so execrable a passion, to so honourable a person?

Surely if there be a drop of spirituall life and grace in vs, wee must needs loath those sinnes of ours, that brought such wofull misery on the Son of God: And make our hearts bleede, as a man would doe at the sight of a knife or instrument, whereby (vnawares) hee had slaine his childe, wife or dearest friend in the world.

Thus the Gospell sheweth the hainousnesse of sin aboue all the the curses of the Law. Wouldst thou see the execration of sinne? see it not in the dreadfull curse of the Law, but in the bloud of the Gospell.

The most oughly visage of sin, is not in the death of the world of sinners: but in the death of the Son of God, no sinner. The most dreadfull spectacle of Gods wrath that euer was.

And although the menaces of the Law prepare the sinner to Repentance, yet it is the sight of sinne in the Gospell, both in the transcendence of the remedie, and infinitenesse of Christs sufferings, that sheweth the true face of sin, and indeed worketh Repentance. The faith of the Gospell, is that internall meanes that turneth a man round about, and causeth him to set his face vpon God, and Iesus Christ, and
leauē

leauē his sinnes, *Act. 15.9.* This putteth a difference betweene vs and others, who are yet in their sins.

C A P. 32.

Meanes of Repentance in regard of ones selfe.

3 **I**N thy selfe, for the helping forward of Repentance, keepe a continuall audit, and take account of thy selfe and estate. A speciall way and meanes to bring the Prodigall backe to Repentance, was, that hee returned and came into himselfe : And *David, Psal. 119. 59.* I considered my wayes, and turned my feete.

To which purpose for further direction, consider in thy selfe foure things :

1 Take notice of thy heart,
and

and disposition of it, in the desires and affections of it ; both in what they haue beene, and what they ought to be.

1. Consider how thou hast loued thy sinnes, what a deale of poison, and hatred thou hast had of grace ; how thou hast beene wedded to the lusts of the flesh, how hand-fasted to the world, how earnest thou hast bin in proficating the profits of this life, with vtter neglect of better things ; and then how necessary it is to clear out this self-loue, and loue of sin, to make roome for better.

2. Consider which will bee the principall desire of a repentant heart : as namely,

1. To bee rid of sinne. *Rom. 7.* O miserable man, &c. neuer was a prisoner so wearie of his bolts, nor a sicke man of his paine, as the penitent of his sin.

2. To pleate God in all the
ways

wayes of his Commandements.

Psal. 119.5. Oh that my wayes were directed, &c.

3 To be in nearest fellowship with God in Christ. *Cant. 1.3.*

Draw me, and we will run. Oh when shal I come into thy sight?

And these desires will be insatiable, till the soule get a present sight, and comfortable hold of God : for neuer can a good heart bee delighted but in seeking most excellent things, with most excellent affections.

2 To further thy Repentance, recount thy life, actions, and course, what it hath bin, what it ought to be. Neuer man considered his wayes aright, but found something to be redressed. As

1. If hee behold the infinite evils of his whole life, committed against God, and his Law and light of his grace.

2. The innumerable good duties omitted, for which hee hath had

had calling and opportunity.

3 The good thing done,
but failed in all, both in
the { Manner,
End.

Oh what a measure of sorrow, will this set to a carefull heart, to see it selfe so farre from answering his horrible sins, that he cannot answer one of a thousand of his best actions through his life. All this sheweth the need of mercie answerable to so wofull miserie.

3 Consider seriously the checks of thy owne conscience. Thou mayest contemne the checks of men; but neuer reject the checks of thy conscience. For conscience keepeth Court in the soule at all times, there is a continuall Tearme: it hath a power to examine, witness, and sentence at any time. And this sentence admitteth no delay, no delusion, no appeale.
If

If thou feelest the priuie nips of conscience, listen to so neere and wholesome a rebuker, lest it grow to a seared conscience, and God in iustice discharge it of the office it holdeth in the soule vnder him, when he seeth it vnregarded.

But doe thus : 1 when thy conscience checketh thee, blesse God for a waking conscience : which will onely checke great ones, whom none else may ; and for things which none else can.

2 When conscience accuseth thee, and as the Clarke of the Lords Crown office, readeth a bill of inditement against thee, take his office on thy selfe, plead guiltie, accuse thy selfe too. The way not to bee iudged of the Lord, is to iudge our selues before the Lord.

3 If conscience goe on to prick thy heart , and fetch bloud of thy soule, now feele the smart, apply

apply the bloud of Christ to stay the smart and bleeding of it. This is the chiefe labour of Repentance.

4. To further thy Repentance, remember thy latter end, the shortnesse of thy life, the approach of thy death, and the terror of the day of iudgement. This numbring of our dayes is a meanes to applie our hearts to wisedome, *Psal. 90.12.* But therefore is mens iniquity in their skirts, because they remember not their latter end, *Lam. 1.9.*

C A P. 33.

Meanes of repentance concerning others.

4. **M**Eanes of Repentance in respect of others.

IF a good man bee cast amongst good men, hee wil quicken

ken himselfe to repentance and reformation.

1. By humble submission of minde hee yeeldeth to all godly admonitions of good men, and blessing G O D with *David* for their rebukes.

An impenitent person beareth such affection to his sins, that he disaffecteth whosoever reproveth him : But this man, contrarie, is a stone in the Lords Temple, and is willing to be hewed and polished ; and as a man knowing himselfe out of the way, is willing to be set in againe by any, euen the meanest that knoweth it better than he.

2 By imitating their godly example, which is a great incitation to goodnesse. Whence Christians are called lights, shining in the darkenesse of the world, holding forth the word of life, whose light must shine, that others seeing it may glorifie God.

And

And God putteth good examples to good vse in the world, not onely to conuince the aduersarie, but sometimes to win the disobedient, and to gaine a testimony in their consciences to the truth; yea and to prouoke others to an holy emulation, to get share in the same grace.

2 If good men be cast among enemies of God, and grace, yet they will bee furthering themselves, in their way of Repentance: they will take knowledge of the reproaches of their enemies, by whom they may heare their sinne sooner, and plainer told them, than by friends; although on their part, neither in a good manner, nor to a good end.

1 But this will helpe to humble a good man: Let *Shimei* alone (saith *Dauid*) I haue deserued it, 2 *Sam.* 16.

And no sooner shall a wicked man accuse a Saint, but hee with

an heauy heart will accuse himselfe before the Lord. Nothing is more ordinary, than for wicked men to scandalize godly ones: They are hypocrites, proud, couetous, and what not? and when they heare this, they can goe to the Lord, and complaine of themselves, that they are so indeede, and can rife themselves, and bee more vile in themselves, than the others tearmes can make them.

They can inroll themselves, as *Paul*, before the Lord, the chiefe of all sinners. But all this while when they intend to wound them, they helpe to heale their wound, and make them humbly seeke to the Physitian.

Augustine hearing the Donatists reuiling him for the former wickednesse of his youth, made this answere: The more you blame my disease, I will so much the more admire my Physitian.

And

*Iste homo
inuidet
nibi gra-
tiam Chri-
sti.*

And *Beza* to one obiecting against him the wantonnesse of his youth, and wit in his Poems, answered, This man enuieth the grace of Christ that is in me.

C A P. 34.

*Markes and signes of Repentance,
and first in respect of sinne to bee
repented.*

4 NOW followeth the fourth generall, concerning the signes and markes of a man truly penitent : for this grace will shew it selfe, what way soeuer a man turne himselfe ; whether he looke upon, first, his sinne repented : or secondly, God offended : or thirdly, himselfe : or fourthly vpon others : it will bee working euery way.

I In respect of sinne ; a man truly penitent, will discouer himselfe

himselfe by these properties and practises,

I He remembreth his sinnes, though they bee remitted, and that with shame and sorrow. *Ezek. 16.60.* I will establish my couenant with thee: then shalt thou remember thy sinnes, and bee ashamed of thy wayes; nor neuer open thy mouth any more, namely, in iustification of thy selfe, when I am pacified towards thee for all thou hast done; *verse 62, 63.* So as when God is pacified, yet the humble heart is ashamed.

This is one clause of the new *Reas.* couenant. *Ezek. 36.26.* A new heart will I giue you, and a new spirit I will put into you, *vers. 31.* Then shall you remember your owne wickednesse, and your deeds, which were not good, and iudge your selues worthy to bee destroyed for your sinnes: therefore shall the house of Israel bee

be ashamed and confounded for your owne wayes, *verse 31.*

2 This remembrance of former finnes, though pardoned, preferueth, and bloweth vp the embers, and keepeth aliuie godly sorrow in the soule. *Zech. 12.10.* The looking on him whom wee haue pierced, exciteth all that haue receiued the spirit of grace and compassion to mourne for him as their first borne. *Peter*, remembring what himselfe had done, & his Master had said, went out, and wept bitterly. Hereby our Repentance is renewed dayly, and the wound made bleed afresh.

3 As it is our happinesse that God once pardoning our finnes, forgetteth them, and neuer remembreth them more : so it is a signe, and way of our happinesse, that our selues forget them not, but hold them before the eye of our mindes, to containe vs in
constant

constant humiliation for them.

2 He will aggravate his sin, when he beholdeth it : hee will excuse none, extenuate none ; hee will not mince, nor hide any, as *Adam* : nor cast it off himselte vpon others shoulders, as *Saul*, The people did it. But he weigheth his sinnes in a true ballance, which hath shewed none of them to be light : he will put in so many weights, as to bring him to a iust humiliation. If his sins be of a bloody dye, his heart shall bleede with godly sorrow. If they haue beene sinnes of knowledge, and after illumination, or after admonition, or with vehemence, or repetition, or in hatefull manner, with cursing and swearing, as *Peters* was : Oh this will bring backe bitter sorrow, brinish teares ; here is cause to weepe bitterly. If his sins haue beene old sinnes, as old sores, and festers, long continued
in

in, and liued in till the eleuenth or twelfth hoire; the longer and more painefull will bee the cure: the more willing will hee bee to open them, and content to haue them handled. If they haue beene committed in foule circumstances; as to haue beene drunke, or disordered on the Sabbath day: to be rude, or irreligiously disposed in the Church, vnder the eye of God: to runne ryot against good counsell, against the directions of the word, and motions of the spirit: the fouler the sinne, the deeper will bee the sorrow. But if they haue beene after Repentance, vovues, promises, after fasting, prayer, now the weight increaseth maruellously vpon the soule. A good heart will hardly thinke any Repentance enough for such a sinne.

Farre from true repentance, is that false heart that is more ashamed

ashamed to confesse sinne, than to commit it : and in confession, doth it in the grosse and lumpe, with excuses and extenuations; and in making shew of sorrow is as a cloud without raine, soone blowne ouer : hee hath neuer a teare of godly sorrow for foulest sinnes, or if any, too soone dried away.

Hee that can plead for his sin, and defend bad actions, with faire pretences, as *Saul* saueth the fat against the commandement, for sacrifice : that can rob God and his Ministers of their right, pretending a reach of wisdom, or publike care beyond all others : that can plead for their vsury, as a practice of charitie; and as doing as they would be done to: for their iniustice and false arts in trading, because they doe as others doe, and else they cannot liue : for their non-resi-

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or

or a way to preferment : all these, and all others that hold vp bucklers for their sins, neuer yet knew what Repentance meant. In a word, hee that can please himselfe in the remembrance of his sinne, that can glory how hee hath ouer-reached his brother, (which is ordinary in trading) that can reioyce in the pleasure or profit gotten by sinne, is farre from Repentance. A good heart, the more pleasing or profitable any sinne hath beene, will lament so much the more.

3 He hateth and shunneth all sinne euery where. This indignation and bitter hatred against sinne, is made a fruit and note of true repentance, *2 Cor. 7. 11. Can. 5. 4.* See how the Church rated her selfe for her folly, and vnkindnesse against Christ : and no maruaile ; For,

1 If we look at God, he hateth all sin with a deadly hatred ; and
all

all that loue the Lord, must hate all that is euill: And the more a man conceiueth God his friend, the lesse friendly can he bee to his sin: and the more fauour a man expecteth from God, the lesse can he fauour any sin.

2 If hee looke at his sin, hee seeth it a serpent, and hateth it, though the sting bee gone, by a spirituall and gracious Antipathy. And now the league being broken hee will neuer bee friends any more with it: but in anger, as *Ephraim* to his Idols, say, Get thee hence, what haue I more to doe with you?

3 If hee looke on sin in the euils it hath formerly wrapped him in, hee cannot but shunne, feare, and flye it. A burnt childe dreadeth the fire. A man once stung with an Adder, will fly from all Serpents: A man that hath felt the paines of broken bones by his fals, will feare to
P 2 fall,

fall againe, and look better to his feet.

An impenitent person may forbear to sweare : but a true conuert feareth an oath, *Eccles. 9.* So hee feareth to breake the Sabbath, is affraid of couetousnesse, worldlinesse, drunkennesse, profanenesse, and other sinnes : and this not in respect of his owne skin only ; but in respect of God, now reconciled vnto him. Euen as a deare wife feareth to offend her louing husband, to whom she was lately married.

4. Hee resisteth and holdeth fight against all sinne ; euen those that he cannot conquer, he combateth against. As *Jacob* said of the people of the Land after the slaughter of the Sichemites, Now will they hate vs, and therefore will raise their powers against vs to destroy vs : euen so a godly heart hating sinne, will raise all his power against it, to destroy

destroy the whole body of sinne,
and will take reuenge vpon it as
his capitall enemy.

A Subiect that hath taken vp
armes against his Prince and
Countray, and gone out in re-
bellion with rebels and traytors,
if once hee come to see his
offence on the one side, and the
Princes clemency on the other,
pardoning his offence, and sa-
uing his life, cannot chuse but
hold himselfe extraordinarily
bound to resist all such rebels,
euer while he liueth. This is the
case of euery Christian, who
having runne with his rebellious
lusts, fighting against the crown
and dignity of Iesus Christ:
but now graciously pardoned,
cannot but stand stoutly against
them.

And this cannot bee other; but
where flesh is, and spirit; the spi-
rit will bee lusting against the
flesh. Wheresoeuer these twins

are conceived, this *Iacob* and *Eſau* will struggle in the wombe, and *Rebecca* shall feeble the striving within her : whereas the barren and fruitlesse wombe, which neuer received the seed of God, feebleth no such struggling.

I 5 Hee relinquisheth his sin in true endeaour, and neuer returneth to it any more : for true Repentance is neuer repented of. When Christ commanded the Deuill out of the man, hee said, Come out, and go into him no more. And the same power he putteth forth in commanding our these Legions of lusts and devils lurking in our thickets ; once cast out, they come in no more to rule and raigne : the same word casteth and keepeth them out.

2 In euery true Repentance in a clearing ones selfe, 2 *Cor.* 7. And with all true humiliation goeth

goeth reformation : for Repentance is not a vow, and purpose for hercafter only ; but a present act and endeaour.

3 In euerie one that must finde mercy, there must go with confession forsaking of sin. Neither can a penitent man say, I was a lyer, swearer, drunkard, and so am still : for though sinne bee still in him, he is not in sin : and though flesh be in him, he is not in the flesh. So as howsoeuer hee that hath confessed his sinne once and againe, but continueth in it, may thinke himselfe well eased ; yet is it no otherwise than when a drunkard hath eased himselfe by casting, that he may drinke more. You shall heare a swearer take himselfe in his sinne, and say, God forgiue me, now I sweare : and yet swear as fast still as his tongue can turne out oathes. Others forced to a kinde of Repentance, passe ma-

ny promises, and vowes, and confessions are made : but after returns as a swine to the wallowing, and an horse to the smell of his dung. Here was no Repentance, but a forced hypocrisie.

6. In all this work of Repentance, hee differenceth himselfe from the hypocrite in his strife and resistance of sinne.

I

1. In that he setteth himselfe against sinne vniuersally : 2. sincerely.

1. Hee is set by grace against all sinne, because all is contrary to grace ; as 1. his owne finnes. As *Paul, Rom. 7.* I hate that which I doe : as a man feareth and flieth most the danger that is nearest him.

And of these, 1. his smallest sins. *Dauid* the curring off *Sauls* lap : hee thinketh none of them gnats, or mites, which *GODS* Law taketh order against ; for which either *Christ* must dye,
or

or himselfe eternally.

The wicked man can startle at great and outrageous evils, murder, adultery, drunkenness: but the godly repent of those which the world count no sins, as, vnprofitableness vnder the Ministry of the Word, profanation of the Sabbath, petty oaths, rash anger. And whereas the wicked man thinketh his thoughts free: the weakest Christian repenting, repenteth the wandrings, and disorder of his very thoughts.

2. His owne most secret sins: knowing that none are secret in respect of God, with whom hee hath to deale; and that the more familiar any sin is, it is so much the more dangerous.

3. His far, profitable, delightfull, and most necessary sins: he spareth no *Agag*, no farlings; hee cutteth off hands, plucketh out eyes, that is, lusts, which seeme

as neare and necessary as they. *Zachens* casteth away his most gainfull sins presently.

2. Because true hatred is of kindes, and true zeale is as fire which will fasten on any fewell that commeth in the way of it: therefore a true penitent hateth and resisteth other mens sinnes. If he can, he will hinder them, if he cannot doe that, hee can and will grieue and mourne for them. So *Dauids* eyes gusht out with riuers of teares, because men kept not the Word. *Jeremie* wished his head a fountaine of teares: And *Lots* righteous soule was vexed, to heare and see the vncleane conuersation of the Sodomites. But wicked men are so farre from repenting for other mens sins, that they cannot repent their owne.

2. Hee dealeth against all sin sincerely; as Hypocrites cannot: which appeareth thus,

1. A godly man reneweth his Repentance often. But when? daily : In the time of his peace, when all things goe well with him, when the world laugheth on him, and at him for it. The Hypocrite neuer or seldome thinketh on Repentance, but when Gods hand is vpon him : when hee is bound on his bed, and can intend no other businesse, then call for the Minister, whom in all his health and life he wronged and scorned. Thus the Hypocrites howle on their beds (saith *Hosea*) but were his grace true, he would haue done it in prosperity.

2 Godly men going seriously about the worke, repent of particular sins. *David* cryeth out of bloud : *Peter* of his deniall : *Paul* saith, I was, &c. But Hypocrites repent in the grosse and lumpe, and would faine deceiue GOD and themselues, by hiding them-
selues

selues in generals : God be mercifull vnto vs, we are all sinners, and cannot be Saints. I haue bin deceiued as others haue beene : yet I am not the greatest sinner. And thus slubbereth ouer the businesse.

3. True Repentance will easily passe by an offence against himselfe : but not easily passe ouer a sinne against God. *Moses* in his owne cause the meekest of men, in Gods cause the most fiery and zealous.

But an Hypocrite can earnestly hate, and reuenge an iniury to himselfe : but, in injuries and wrong to God, can bee calme enough : because Gods name and glory is nothing so deare to him as his owne.

4. The sincerity of godly Repentance will euer appeare in the healing of that errour, *Dan. 4. 24.* and vndoing what is ill done. It will neuer be without

out restitution of that which is wickedly gotten, or wrongfully held from the right owner. Sound Repentance will goe through-stitch with restitution. Hast thou gotten so many hundredths by swearing, lying, breaking the Sabbath? hast thou gotten so many thousands by cruelty, and vsury? hast thou gotten so many pounds by robbing God and his Minister, by vniust and malicious detaining Gods part? wilt thou, or darest thou goe on, and not thinke of Repentance? or dost thou thinke of Repentance, and not of Restitution? Here is no healing of the error; the wound in thy soule bleedeth fresh, and, without timely Repentance, will doe so vnto death.

5. The sincerity of true Repentance appeareth in the godly, in the speedy and seasonable apprehension of the offers of grace
in

in the meanes. *Psal. 119. I made haste and delaied not.* Worldly men are for fastening on the world: there are their affections, desires, indeauours: the world hath ingrossed their thoughts, time; and the more water goeth through one pipe, the lesse goeth into another: but, as ready to breake, they deale in heavenly things; put off, and are taking order for three, or six moneths, and then proue as insufficient and insoluent as before. *Ambrose* saith, If I would offer thee gold to day thou wouldest not say, I will come to morrow: but God offereth grace; thou canst finde no time to take it.

CAP. 35.

*Markes of Repentance, in respect
of God.*

2 **T**He soule truely penitent,
looking towards God, wil
bewray it selfe in the constant
expression of three most graci-
ous affections, mixt and wreathed
together : all which wait insepa-
rably on sound Repentance, as
light and heat on fire; both
which necessarily argue the pre-
sence of fire.

The first is *loue* of God; the
second, *feare* of God; the third,
desire or prayer.

The first is a vehement and
feruent *loue* of God, vnto which
hee findeth himselfe bound in
many strong obligations : as,
when he considereth how many
sins are forgiven him, hee cannot
chuse but loue much : and that
his

his reconciliation is made by the death of Iesus Christ, the Sonne of Gods loue; through whom as a Conduit pipe, all grace floweth into him: here is the strongest attractiue, and load-stone of loue, that euer was. If great benefits and gifts bee great binders, what is the greatest gift of all, the giuing of his Sonne to be a surety, and satisfaction for sinne?

2. When hee considereth that the Lord should chuse him, so vile a creature, to such grace of life, not onely remouing infinite euils, but in conferring so many mercies, as are beyond all his thoughts: not onely redeeming him by his Sonne, but gouerning him by his spirit, teaching him by his Word, and lading him with blessings daily: and this he should doe to him, passing by so many millions of men yet in their sinnes, euery one as good in their nature

nature as hee : That hee should make his habitation in Goshen light, when all Egypt sitteth in darknesse : That his fleece alone, as *Gideons*, should bee watered with the dew of blessing; and so many earthly men round about him dry and destitute of grace: Oh what a vehement loue wil all this raise in the heart of a converted man ?

3 When hee considereth how the Lord hath heard his prayer in his tribulation, and answered him both in *giuing*; and *forgiuing*, and turned his sorrowfull *seed* time, into a full *haruest* of ioy : deliuered his eyes from teares, his soule from death, his feet from falling; filled his soule with consolations of God, peace of heart, and ioy of the holy Ghost, vnspcakable and glorious: Oh how will this, as bellowes, blow vp a bright flame of holy and feruent loue vnto God for
his

his goodnesse? *Psal. 116. 1.* This heart will not suffer such blessings to raine as vpon the sands which are vnfruitfull, but will be deuising how to returne loue for loue: and in this returne, nothing shall bee thought too good for God. As hee hath receiued Gods best blessings, so he will returne of the best: as hee hath receiued liberally from God; hee will returne liberally vnto God, *2 Sam. 24.* *Dauid* will not offer vnto the Lord, of that which cost him nothing. *Israel* deliuered from sea, wil offer their Eare-rings and Iewels to the Tabernacle, *Exod. 30.*

The worldling, as a beast, drinketh of the brook, thinketh not of the spring; but the conuert, drinking of these sweete waters of consolations, riseth vp to the wel-spring and head of them with loue and praises.

The second holy affection
towards

towards God, is a child-like feare and awe of God. I say childe-like, because it is twisted with loue, and issueth from it. Hee seeth,

1 How contrary hee hath beene to the pure and holy nature of God : how contrary to his image and grace : how contrary in his will to the righteous will and pleasure of God. Fire and water, light and darkenesse were not more contrary : nay, he findeth still a resistance in himselfe, a rebellion, a law of members relucting against the law of his minde, and hath great reason to feare his owne impotency, and inclination to bee led aside by the flyenesse and deceitfulness of sinne.

2 Hee seeth more neede of Gods fauour, than life it selfe ; and how hardly, but happily, he hath attained it : & now no maruell if his chiefe care be to retain it.

it. He feareth now to forfeit, or cloud the beames of this happy sunne. *Psal. 89.* Hee resolueth against whatsoeuer may offend God, might hee gaine a world by it. *Ioseph* might haue gained fauour, pleasure, wealth, by yeelding to his Mistresse; But can I, saith he, doe this and sin against God?

The third affection towards God, is *desire*, and breathing out continuall and strong cryes for grace against corruption; for the Lord giueth not onely grace *asked*, but grace *to aske*. A man truely conuerted, retaineth still godly sorrow, and continuall prickings of heart; as holy *Paul* was euer complaining of himselfe after his calling, for former sinnes, and present corruptions; and hereby discerneth that the greatest happinesse, standeth in pardon of sinne; and that in this world it can neuer get farre enough

enough into this happinesse; it can neuer get sense and assurance enough of the pardon of sinne: and therefore cryeth importunately after the sense of the ioy of his saluation. *Psal.* 51.

2 He seeth the deepe dye of his sins, and how hardly hee parteth with his spots, and so groweth instant, almost endlesse, in his petitions and repetitions, that God would stil wash him, cleanse him, purge him with Ilope, and make him whiter than snow: he knoweth none in heauen or earth is able to purge him, but God alone. This fountaine is neither *Arbanah*, nor *Parphar*, riuers of *Damascus*, nor *Jordan*, nor out of any other Cisterne, than the fountaine of liuing water: for as Creation belongeth only to God, so doth Redemption, Iustification, and Remission of sinnes, and Sanctification by the blood of Christ, and spirit of God.

3 He

3 He seeth the strong sinewes of sinne yet in himselfe, and what an heart of Oake it hath within him : how little hee profiteth by his stri'e against it : how sinne repented, returneth, and recoyleth vpon him, as the vnclane spirit cast out, returneth againe. And hence is hee earnest in daily prayer, for dayly strength; for that spirit of grace and strength, to take his part, that he may find the power of sinne shakened and weakened in him, and hee carry victory against them : thus in sense of sinart, staine and strength of sin, neuer did a starued beggar more importunately desire reliefe, nor a condemned man, a pardon, than hee doth further sense of mercy, grace, and strength, and is restless till hee haue gotten them in good measure.

C A P. 36.

Signes of Repentance, in respect of others.

3 **T**He signes of true Repentance in respect of others.

1 A man truly humbled will esteeme of others, better than of himselfe, *Phil. 2. 3.* For, 1. his minde is cleared to see his owne evils greater than all menselie: so *Paul* esteemeth himselfe the chiefe of all sinners.

2 His heart is smitten and humbled, and so dejected in himselfe, as that hee thinketh himselfe too meane for any ranke, or place with God, or good men. The returned Prodigall coming to himselfe, confessed hee is not worthy to bee set amongst the meanest seruants in his fathers house: whereas a proud man, that neuer saw himselfe, is
so

so farre from casting down himselfe, that he thinketh euery place too meane for him; that euery mans sheafe must bow to his: he thanketh God, as the Pharisee, he is not as others, nor so bad as the Publican.

Obiect. But sound grace is not blinde; it is able to spye a difference betweene himselfe, and a gracelesse man. It knoweth that a small measure of grace is of much worth before GOD: whereas a gracelesse man is little worth.

Answer. As by light wee see light; so by grace, the light of grace; which sheweth vs, that grace is not giuen vs, to lift vp our selues aboue others, but to humble vs in the sense of our imperfections, in the sight of our owne grace. True grace caueth vs to glorifie God by them, and for them, but by no meanes to glory in them.

Obiect.

Obiect. But I know many great euils in others, which I praise God, I finde not in my selfe: I know others faire inferiour in knowledge, wisdom, watchfulness, vnto my selfe: may I for humility, preiudice the truth? may I giue false testimony, or iudge vnrighteously, to preferre a wicked person before my selfe?

Answ. 1. Charity reioyceth in the truth: therefore the Apostle commanding to iudge better of euery man than our selues, must be vnderstood with limitation: first, hee writeth of men conuerted, called before, *Saints* and *Brethren*. A man called, may with praise to God iudge his owne estate better before God, than him that hee knoweth is not yet called: but of brethren and Conuerts, thou maist not preferre thy state before God, aboue any of them.

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Obiect.

Ob. But I see many euils, and faults in him

Ans. 1. Seest thou none in thy selfe?

2 Thou seest his outside, not what he is within towards God: but thou seest thine owne inside and that none called, can bee worse, or so bad as thy selfe, if all were knowne.

3 Grace will teach thee to see euils in thy brother, to couer them to cure them if thou canst, and humble thy selfe for them.

2 The Apostle speaketh not of gifts, or qualities bestowed on men, but of mens persons; not before men but before God. A man may in true iudgement esteeme his owne gifts, being so, better than anothers. The Apostle said not, Let euery man esteeme anothers gifts better, but another mans person. And a man may esteeme his place, better than another mans place among men,

men, but not before God, he may esteeme his owne person better.

3 A man may in some particular action hold himselfe more iust and innocent than another, before God and man, as *David* was more innocent than *Saul* in that particular: but if *David* had esteemed; *Saul* a better man before God, than himselfe, I suppose hee had not sinned, but walked according to charity, which hopeth all, and constructh all the best.

Ob. He had beene deceiued.

Answer. And yet not sinne: For, hee doth what hee is commanded, and sinneth not, where hee goeth not against certaine knowledge.

2 Hee is soft and gentle vnto others: this grace putteth off fiercenesse and fury, maketh the *Lyon* and *Lambe* dwell together, *Isay* 11.6. Hee seeketh to restore him that is fallen, by the spirit

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of

*Falli qui-
dem posse,
peccare
non posse.*

of meekenesse, considering himselfe, *Gal. 6.*

Hee considereth, first, how himselfe was once carnall, and sold vnder sinne: secondly, how long it was, and with what adoe hee was drawne out of sinne: thirdly, what a while hee was a babe in Christ, weake, foolish, childish: fourthly, how often he hath fallen since into temptation: fifthly, how subiect hee is to fall, how hardly hee standeth, vvhath vveakenesse still breaketh out; this maketh him meeke, and soft to other weaklings and offenders. Thus the grace of Christ affecteth the Christian, as Christ himselfe who had experience of temptation, to haue a fellow-feeling of infirmity, in such as are tempted.

3 The faults hee espieth in others, he will condemne in himselfe; if not in the act and habit, vvhich grace preserueth him from

from, yet in the seedes and inclination : or he will fall vpon some worse thing in himselfe, which in his owne sense shall cast him farre below them. Master *Bradford* seldome saw any man fall into sinne, or misery, but vsed to say, Lord be mercifull vnto mee. A good heart hath so much to do at home, as it is not at leasure, or list so much to iudge, or condemne others as himselfe.

4 He will doe his best to draw others out of sinne. *Hosea 6.1.* Come, let vs returne vnto the Lord. *Acts 26.29.* Would God not thou onely, but all that heare mee this day, were altogether as I am, excepting my bands. The theefe on the Crosse in that streight time, betrayed the foundnesse of Repentance, by admonishing his fellow, railing on Christ, to win him, *Fearest not thou God, &c.*

I The commandement is
Q3 generall

generall, *Ezek. 18. 4. Returne, and cause others to returne.*

2 Grace is as fire, spreading and catching. *Mal. 3. 16.* Then spake euery one that feared God to his neighbour, by Admonition and Countell.

3 The spirit of grace and compassion, will pull men out of the fire, *Jude 22.* and draw them out of the danger.

4 Well hee knoweth how by his finnes, and bad example, hee hath drawne others from God: and now will manifest Repentance, by drawing others with himse lfe vnto God.

Dost thou seeke by exhortation, aduice, admonition, perswasion, by the spirit of meeknesse to turne them right that are gone astray? Here is an argument, thou hast beene humbled for thy owne sin, and misery: thou declarest thy Repentance by thy care of other mens soules. But
a care-

a carelesse disposition towards others; whilest thou troublest not thy selfe with sinnes of others, as not greatly concerning thee, argueth a carelesse disposition with in thy selfe. Especially,

1. The Magistrate must reclaime or restraine euill doers; must preuent and hinder the sins of others, else he lyeth vnder the guilt of other mens sins.

2. The Minister must set himselfe to win soules to saue others with himselfe. *Peter* conuerted must *strengthen the Brethren*. The Seruant must resemble Christ, who not onely mourned ouer Ierusalem, but warned Ierusalem that their habitation should bee desolate.

3. The Master of a family must haue care to bring all the family to the knowledge of *God*, to reforme his house, *Iob* 12. 23. Hee that putteth sin away in himselfe putteth iniquity from his Tabernacle;

bernacle; and will not abide to dwell, where sin dwelleth vnreformed.

C A P. 39.

Signes of Repentance in respect of ones selfe.

4. **T**He conuerted person will discover the truth of his Repentance in sundry practices concerning himselfe.

1. Hee iudgeth himselfe, and will set vp a throne of iudgement in his soule, and proceed iudicially and vnpartially against himselfe, as in ordinary forme of tryall of Malefactors.

1. The practice we haue in the Church, *Ezek. 36. 31.* when the Lord hath renewed his couenant with his people, and bestowed new hearts vpon them, and

and put his spirit vwithin them,
and deliuered them from their
filthinesse ; then shall they re-
member their wicked waies ,
and *iudge themselves worthy to bee
destroyed for their iniquities.*

2. The fruit and vse of this
selfe-iudging, is, 1. To auoide
the Lords iudging of vs. 1 Cor.
11. 31. *If wee would iudge our
selues, &c.* 2. To cleare the Lord
in iudging vs, whatsoeuer hee
bring vpon vs for our sinnes.
Psal. 51. 4. *That thou maist bee
cleare when thou iudgest.* And we
conclude vvith the poore Theefe
We are righteously here.

3. The manner of proceffe
in iudging himselfe, is in these
things,

1. He will, as a Iudge, arraigne
himselfe before Gods iudgment
seat, and summon himselfe be-
fore the great Iudge, and vvith
Noah, is stricke vvith a reuerent
feare and trembling in sense of

the iudgement, and yet this is by Faith.

2. He will indite and accuse himselfe, hee will cast the first stone at himselfe, hee will, as a Iudge on the bench, sift out, and narrowly examine his sins in the most odious circumstances of them. This is the searching and fanning of our selues, and finding out what wee haue done. *Zeph. 2. 1. Search your selues: Search, Oh Nation, not worthy to be beloued.* But who must doe it? *Verse 3.* Seeke the Lord in this manner all the meeke of the earth which haue wrought his iudgement.

Even such as haue repented must thus search and fan themselves. And the Church, *Lament. 3. 40. Let vs try our waies*, that is, lay our liues to Gods law, sift the secret corners of our hearts; as the Marriners in the tempest would find out by lor, for whose sake

fake the storme was. The Church conuerted hath not done with the Law : but maketh vse of it for further conuiction and humiliati-on.

Now where is the man that doth thus narrowly and vnpar-tially sift himselfe, as the Kings Attourney sifteth out and aggra-uateth euery circumstance of the crime, and fact of the traytor at the Barre, to make it as odious and hatefull as may bee? We may complaine as *Ieremy*, No man smi-teth vpon his thigh, no man saith, What haue I done? Many a man, like a desperate Bankrupt, is af-fraid to looke on his reckonings, and goeth on till hee bee clapt vp in prison.

3 Hee will confesse against himselfe, and plead guilty. This is the Covenant, *Hee that confes-seth and forsaketh his sinne, shall finde mercy, Prouerbs 28. 13.* The hardned heart, *Ier. 2. 35.* saith,
'Because

Because I am guiltlesse, surely his wrath shall turne from mee : but the answer is, Behold, I will enter into iudgement with thee. Because thou saist I haue not sinned.

This is a speciall end why God maketh his owne sick in limiting them, yea, maketh their flesh to faile, and their bones to clatter in the skinne, and draw them neare to the graue, and their life to the Buryers, and then looketh on a man, and if he say, *I haue sinned, and peruerteright, and it did not profit me ; Then will hee deliuer his soule from the pit, and his life shall see the light, Iob 32. 27.*

Nay, not onely a Rebelle yet vnconuerted, shal be brought to this : but *Dauid* himselfe, by his broken bones, and drying vp his moisture, shall roare all day long vnder the heauie hand of God, so long as hee will keepe close

close his sin. He must resolute to confesse, and the Lord will remit the iniquity of his sinne, 2 *Sam.* 12. 13.

Now this confession is of speciall sins: it summeth not vp all in a vvord, nor is in the mouth only, but in the heart; nor without Faith apprehending mercy, nor without affection, but proceedeth out of hatred of sin, nor without purpose of change and reformation.

4. Hee will reade the sentence of death and condemnation against himselfe, and abhorre himselfe in dust and ashes, as *Iob* 42. Hee is now a dead man in Law, condemned by the sentence of the Law; as a dead man the world hath cast him off, hee is no longer of the world.

5. He pleadeth not for pardon, and seeketh for mercy, as a condemned person would sue for life: euen as *Benhadads* seruants

uants came with ropes about their neckes, and most submissively sued for their liues.

2 He reneweth himselfe daily, and is changed into another man.

1. His person is changed of a child of hell and darknesse, hee is become a Son of God, a son of the light; of a sty and habitation of foule lusts and spirits, hee is become the *habitation of the living God*, 2 Cor. 6. 16.

2. His powers and parts are changed. For,

1. He is renewed in the spirit of his minde, that now in the inner man hee serueth the Law of God, and holdeth strife against the Law of the members.

Time was when hee regarded wickednesse in his heart, his will was set vpon euill workes: but now he knoweth, if hee should doe so, *God would not heare him*, Psal. 66. 18. In all the faculties

of his soule, there is an embracing of righteousness.

2. His outward members are now weapons of righteousness, ready seruants for grace. As his heart and will are bended towards God : so his tongue and hand are quicke instruments to expresse the grace that is within.

3. His motions and actions are happily changed : He reuerseth all that hitherto hee hath done : hee condemneth for nought all that is done before grace : hee pulleth downe all old ruines, and setteth vp a new frame vpon a new foundation, and leaueth not a stone vpon a stone that was before. And indeed there can bee no lesse in true Repentance, than a departure from euill ; and an access vnto good. *Saul* conuerted will build vp as fast as euer hee plucked down; and preach as zealously

lowly as euer hee persecuted.

4. A great and remarkeable change is in his whole estate and condition. The change of all other in nature most sensible, is, the change from life to death, the same is here from the life of sin, to the death of sinne. And is not this sensible?

2. What an happy and miraculous change is that, from death to life? as in the rayfing of *Lazarus*; and of our bodies at the last day.

Such is this happy change of the first resurrection. My sonne *was dead*, saith the father of the Prodigall, but *is alive*. *Ephes. 2.* Ye that were dead in *sinnes*, hath he *quickned*. Blessed and happy are they that haue part in the *first resurrection*, *Reuelat. 20. 5.* that is, of ioules, not of bodies, vnto grace, not vnto glorie.

3. What a remarkeable and blessed

bleſſed change is that after the reſurrection, to aſcend into hea-
uen, and ſit with Jeſus Chriſt? But ſuch a change is here: for the Belceuer is not onely riſen with Chriſt, but aſcended alrea-
die, and ſitteth now in heavenly places with him. Wee goe vp now after the Lord in cogita-
tion, and conuerſation; and by Faith and Hope, actually ſit in our head in heavenly places: for looke what is the happy ſtate of the head, is alſo the condition of the members; and faith maketh things abſent, to bee pre-
ſent.

Oh then, neuer bee at reſt till thou findeſt this happy change in thee; which is as euident as the ſhine of the ſunne, to all eyes, being awakened, ſo full of mira-
cles, making the blind to ſee, the dumbe to ſpeake, the deaſe to heare, yea the dead to riſe, to aſ-
cend and ſit with Chriſt.

3. He strengtheneth himselfe against the assaults of sinnes, and lusts for time to come. 1 *Iohn* 5. 18. *Hee that is borne of God keepeth himselfe.* 1 *Ioh.* 3. 3. *Hee that hath this hope, purgeth himselfe.*

1 With watchfulness against sinne; and here, first, hee casteth a most vigilant eye vpon those sins to which he hath beene most inclinable, and which haue bred him most smart. And

*Nemo diu
tutus, peri-
culo proxi-
mus.*

2 Knowing that no man neare danger can bee long safe: hee watcheth against occasions, meanes, and first motions to sin, to auoid them: Sure he is that an assaulted City cannot long hold out, but by most carefull custody of their Watch; and therefore though sometimes hee may nod, and sleepe, yet his heart waketh, *Cant.* 5. 3.

2 Hee strengtheneth himselfe with a diligent care to prosper in grace, and grow daily to perfection.

fection. *Phil.* 3. 12. Hee hath not yet attained, but striveth. To which end,

1 He listeneth heedfully to the silent and secret motions of the spirit, to cherish and foster them.

2 He waiteth vpon the meanes and ministry, as *Mary* sitteth downe at the feete of Christ, with humility and constancy (as that gesture implieth) and seeketh and apprehendeth all occasions of good.

3 Hee obserueth, and carefully vndertaketh good duties, to which he is directed, and indouoreth to performe them in an holy manner; with cheerefulnesse and wisdom: and to a good end, sincerely ayming at *Gods* glory, and the saluation of himselfe and others. And as hee must needs thriue, who in a gainfull trade is diligent to apprehend all good opportunities: so in this gainfull trade of godlinesse,

nesse, it is the deligent hand that maketh rich, and in euery labour is abundance : whereas the idle person, quickly wasteth his stock and commeth to nothing.

3 He strengtheneth himselfe with spirituall armour, and weapons of Gods making against temptations, assaults, persecutions, stormes, and all kinde of resistances : hee knoweth the enemies are many, their malice restlesse, and inappeasable ; and therefore he hath need to stand, as the Iewes in building the wall of Ierusalem, with the trowell in the one hand, and the sword of the spirit in the other. And

2 Hauing had experience of the safety and strength in this armour of prooffe, he is carefull to put it on, and keepe it on, being well assured that hee cannot bee hurt but only in the want or carelessse vse of it.

4 He prepareth himselfe by
daily

daily exercise of Repentance, for Christs appearing. *Acts 17.31.* God admonisheth every *man* to repent, because he hath appointed a day. And this exercise is in these things.

1 Hee looketh for his head, and in the meane time comforteth himselfe as a member, which must bee of the same nature and qualities: if the head be a living, spirituall, holy, gracious head, so must the member. Our head admitteth no rotten, gangrenous, and incurable member.

2 He feareth God because of the great day of his wrath, which commeth, *Reuel. 14. 7.* Being stricken with a reuerend feare, hee shunneth euery sinne; yea, euery idle word whereof he must giue account.

3 He cleareth himselfe from sinne daily; because as the day of death leaueth him, so that day of iudgement findeth him: he prepareth

pareth himselfe, by doing that daily, which he would be found doing on his dying day : his care is not onely to bee found blamelesse, but well-doing. Blessed is that seruant whom *his Master findeth so doing.*

4 Hee getteth and keepeth a good conscience before God, and all men : thus hee prepareth an Arke for himselfe to sit safe in. Well hee knoweth that the sentence of the great Iudge at that day, shall concurre with the sentence of this little inward Iudge.

5 Because the sentence of that day shall bee passed according to the soundnesse of faith, and fruits, his daily care is to get oyle into his lampe, and light of shining and sauing graces, and holy duties : which onely admit him into the Bridegroomes chamber. Thus hee prepareth his reckoning daily, and fitteth his
account,

account, that hee may giue it vp with ioy.

6 Hee longeth, and sigheth, and waiteth to put off all corruption of sinne and misery, and put on fulnesse of grace, ioy, and glory. *Rom. 8. 23. We sigh in our selues* 2 *Cor. 5. 4. We sigh and are burdened to be cloathed vpon*: and loue to remoue out of the bodie, and to dwell with the Lord, *Chap. 8. 2.* The Spirit saith, *Come*; and the Bride saith, *Come, Reuel. 22. 17.* These are the true characters of sound Repentance, which euery Beleeuer shall find in himselfe in some comfortable measure.

CAP.

CAP. 38.

Motiues to Repentance, first, from the necessity of it.

THe fifth and last generall, is the motiues to excite vs to this so necessary a duty of Repentance.

The first of these motiues shall be out of the Text, which inforceth the necessity of Repentance: *Except yee Repent, yee shall perish.*

This will appeare if we looke on sinne vnrepented.

In the nature of euery one, being, first, a worke of the flesh, which to doe is to dye: *The wages of sin is death, Rom. 6. 23.* If ye liue after the flesh, *ye shall dye, Rom. 8. 13.* And the end of these things is death, *Rom. 6. 21.* And when we were in the flesh, the motions of sin, which were by the law, had force in our members

to

to bring forth *fruit vnto death*, Ro. 7.5.

2 Euery sinne separateth from God the fountaine of life, and so slayeth vs, and holdeth al good things from vs, *Isay 59. 2.*

3 Euery sinne vnrepented, fighteth against the soule. 1 *Pet. 2. 11.* Lusts war against the soule, and wound it with many deadly gashes. *Paul* telleth *Timothy*, that they *drowne the soule* in perdition, 1 *Tim. 6. 9.*

4 Euery sinne putteth vs vnder the power of the diuell, and so in state of perdition. 1 *Ioh. 3. 8.* Hee that *committeth sinne* is of *the diuell*, and maketh vs resemble the diuell, and the impenitent person is said to bee in *the snare of the diuell*, taken at his will, 2 *Tim. 2. 10.*

5 Euery sinne vnrepented, shutteth heauen. *Gal. 3. 12.* They that doe such things, shall *not inherit* the kingdome of heauen,
R and

and God hath sworne, that neuer an impenitent sinner shall enter into his rest.

2. Looke on sinne in the inseparable companions and effects of it.

1 The wrath of God as a fire kindled, burning to the bottome of hell, *Psal.* 7. 12. God is angry with the wicked euery day, and raineth downe on the head of the sinner, stormes and haile, and shooteth all the arrowes of reuenge out of his quiuer. How did hee lay about him, and cast out his curses as thicke as haile vpon the first sinne committed, against the serpent, the woman, the man, the earth, and all about him?

2 This wrath hath linked, as with an iron chaine, sinne and punishment together, which goe inseparably, as the cause and the effect; as the body and the shadow; as the worke and the wa-

wages : as the parent and the childe, one begetting another : heauie and smart is the rod that is prepared for the fooles backe, and thou canst not goe on in sin, but vnto punishment.

3 d. Effect : Gods iustice requir-
eth, that as a *man soweth*, so hee
must reape, Gal. 6. 7. Sinne is the
seed of wrath, and the haruest
of the sinner is proportioned to
his seed-time. *Iob 4. 8.* I haue
seene that they that *plow iniqui-
ty, and sow wickednesse, reape the
same.* If thou sowest iniquity,
thou must reape affliction. *Pro.*
12. 8. Hee that *soweth to the flesh*
must reape corruption. Look not
to reape wheate, if thou sowest
tares : euery seede bringeth vp
his owne kinde ; sow the *winde*
and reape the *whirlewinde*, *Hos.*
Chap. 8. Verse 7.

4 There is no way in the
world to auoid this wrath and
iustice, but Repentance : for, *first*,

R 2

to

Zech. 12. 1

to remoue the curse, wee must remoue sinne; remoue the cause, the effect will cease: a folly it is to thinke that fire will dye of it selfe, while it lurketh in matter combustible; no more can the fire of Gods wrath kindle in such seuerity; *secondly*, no Repentance, no remission; no forsaking of sinne, no forgiuenesse of sin: God can powre none of his mercy into thee, till thou by conuersion become a vessell of mercy; and therefore let me perswade, as *Ezek. 18. 30.* Returne, and cause others to returne from all iniquities, *if you would not haue iniquitie to be your destruction.* No waters but of Repentance can quench the fire of wrath kindled; no other fountaine is opened to Ierusalem for sin and vncleanesse.

CAP.

CAP. 39.

*Motives to Repentance in regard
of God.*

THE second Motive : if wee
looke towards GOD, wee
want no incitements to Repen-
tance : as,

I Without Repentance, we
haue nothing to doe with God :
no fellowship, no societie : two
cannot walke together, vnlesse
they be friends : without Repen-
tance, wee are without God ; as
rebels, gone out in rebellion a-
gainst their Prince and countrie
I Iohn 3.6. Whosoever sinneth
hath *not seene God*, nor know-
eth him, *Ephes. 2. 12.* Of all na-
turall men it is said, that they
are *aliens and strangers, without
Christ, without hope, without
God* in the world. Only by Re-
pentance wee are gathered in to
R 3 God

God againe. An impenitent person is in no other request with GOD, than an Heathen or Atheist.

2 In God wee may behold a strict iustice, and vnauoidable. Let a world of sinners combine against God, it shall be washed away with waters of wrath, that would not wash themselves in the teares and waters of Repentance; Let a world of Angels sinne against God, those mightie and glorious creatures cannot make their partie good against this iustice, but shall bee cast into perpetuall chaines of blacke darkenesse. Let *Jonah*, a godly man, sinne against God, and runne another way, neither shall the Ship, nor the Mariners skill, nor toyle, saue him from the tempest.

Oh then shall I goe on in sinne, to dare this iustice? shall I by an heart hardened, not knowing Repen-

Repentance, heape vp wrath against the day of wrath? Did not I obserue the Angel powring out vials of wrath on them that *repented not of their workes? Reuel.*

16. 11. Hath not this iustice appointed a day wherein hee will iudge the world by Iesus Christ? and should not this admonish me to hasten my Repentance? *Act.* 17. 30.

3 In God we behold an ocean of mercies, which mercies of God shou'd *leade vs to Repentance, Rom 2. 4.* and shall we let them lie by vs as things wee make no vse of? whereas euery mercy should bee a Sermon of Repentance. But let vs see how this mercie inuiteth vs.

I Hee hath proclaimed himselfe mercifull, gracious, one that repenteth him of our euill, that wee should repent of our owne; readie to forgiue, nay, comming out to meete vs vpon

R 4

our

III

Gods mercy inuites vs to Repentance, how.

I

our returne, as the Father of the Prodigall: one that wooeth, and seeketh, and calleth vs, Turne yee, turne ye, why will yee dye?

2

2 His mercie hath made many mercifull promises; but onely to the repenting sinner are they made, and made good. And indeed God neither can, nor will be mercifull to any, but penitent sinners. While thy rebellions increase, how can I be mercifull vnto thee? *how can I spare thee for these things?* Jer. 5. 7. And for his will, *Deut. 29. 20. God will not bee mercifull* to such a man. Wouldst thou feed sauously vpon the promises of this life or a better? thou must season them all with the sharpe sauce of Repentance and godly sorrow, to which they are all intayled.

Only on condition thou turne to the Almighty, thou shalt bee built vp, and lay vp gold as dust,

Job

Iob 22. 27. If thou cease to doe euill and learne to doe well, thou shalt haue thy sins washed, and eate the good things of the land, *Esay 1.*

3 This mercy repelleth no penitent sinner : but receiueth the greatest sinners vpon returne. *Esay 1. 18.* Wash you, cleanse you : then if *your sinnes were red as scarlet, they shall bee white as snow.* No sinnes can foyle this mercy.

The poore penitent Theefe was not despised : nor the poor Woman called a great sinner, when she powred teares vpon Christ : hee condemned not the poore Woman deprehended in the act of adulterie, standing penitently before him : nor reiected the Disciple that denyed and reiected him : nor the Persecutor of the Disciples, the Oppressor of the Church ; but receiued him to mercie, *1 Tim 1. 13.* And

R 5 will

will hee shut the doore to thee repenting, that opened it to these?

4

4 Sinnes against mercy, cast the sinner into scuerity of iustice: sinnes against the remedie being miseries remediless. Oh that we were wise, to say, Shall I sinne against such mercy? hath the Lord done mee all this good in my soule, body, in my selfe and mine, in outward mercies and inward, for this life and a better, that I should repay him euill for good, load him with daily sins, for loading mee with blessings daily?

Why haue not wee the vnderstanding of men in vs, to conceiue that our mercy to our sins, preuenteth Gods mercy to our soules? shall a seruant the kinder the Master is, be so much the more carelesse to prouoke him? Did *Ioseph* reason so? Would we brooke it at our seruants hand?

Will

Will G o d at ours ?

A gracious heart will conclude, as *Psal. 130. 4.* Mercy is with thee that *thou maist bee feared.* Let mee by these mercies of God beseech you to giue vp your selues vnto him.

4. Looke vpon God in all his ordinances, wherein are offers of greatest mercie, and sanctified as blessed meanes, of attaining the whole grace reucaled by the Gospell; without Repentance they are not onely vnprofitable, but most hurtfull, yea, and damnable. The Word which I speak, saith Christ, shall iudge you at the last day, speaking to the impenitent Iewes. The sweet tydings of the Gospell are a fauour of death to this man: The word will take hold on the impenitent person one time or other, *Zeck. 1.4.*

The Sacraments doe him no good but mischiefe, that by impenitencie

penitencie casteth poyson into the Lords cup, 1 Cor. 11. 26. Hee eateth and drinketh *his owne damnation*: euen the Lords table is a snare to a wicked man, The guest that came into the Supper, without the Wedding garment, heard the dolefull sentence, Take him, binde him hand and foot, &c..

His prayers are abominable so long as hee turneth his care from hearing the Law. *Prou. 18. Psal. 66. If I regard wickednesse in my heart, GOD will not heare my prayer, Isay 1. 15.* When you stretch your hands I will hide mine eies from you, and though you make many prayers I will not heare, for your hands are full of blood: Neuer say, Lord, Lord, if thou doe not his Commandement.

His whole profession is hateful, *Psal. 50.* What hast thou to doe to take my word in thy mouth

mouth & hatest to be reformed?

5. Looke vpon God in the throne of his glory: who would not enioy the glorie of God in heauen? who professeth not that hee will to heauen with the formost? but no repentance, no heauen, no other gate of Heauen uen, or passage, but by Repentance. Men are well pleased so long as wee speake of heauen, happinesse, saluation, eternall life; but when we speake of Repentance, it is an hard saying, an vnpleasing doctrine, a duetie which will not downe. If they could get to heauen by any thing else than by leauing their sins, were it thousands of Rams, or ten thousand Riuers of oile: if by giuing their first borne, or fruits of body for the sinne of their soules, these they would exchange; but to mortifie lusts, that the hypocrite cannot yeeld. But,

I Thou

1 Thou must come to heauen by no meanes, but G O D S owne.

2 There is but one way, and that a narrow and straight way of Repentance : and to dreame of heauen without Repentance, is to dreame to passe ouer a deep and broad River without bridge or barge. Thou mayst poast and wander vp and downe, and tyre thy selfe in coasting euery way to auoide the stony nesse, rough nesse, and straightnesse of the way : but if thou meanest to come to thy iournies end, thou must passe this narrow lane, and there is no way in the world to shift it.

C A P. 40.

*Motives to Repentance in respect
of Christ.*

THE third Motiue, in respect of Christ; in whom wee see

1 : Surpassing loue aboue the loue of women : hee loued vs better than himselfe, than his life, when wee were no better than rebels and enemies. Shall I loue my sinne better than him, who loued my soule better than his owne life ? Oh let this coard of loue draw vs to Repentance : He came to call sinners to Repentance.

2 Looke vpon his bitter passion, and therein see the merit and desert of the least sinne, for which God must shed his bloud, and pay the greatest price that heauen or earth contained.

Consider

Consider the end of his suffering. Hee dyed that sinne might dye in me : and shall I put life in it againe, and frustrate the death of Christ ? The fountaine was opened in his side, and streames of bloud issued out, that my soule should bee cleansed from the filthinesse of sin: and shall I wallow in the puddle still ?

Consider that Christ was crucified for none in whom sin is not crucified : None haue part in his death, but such as are dead to sinne : none haue the benefit of his death, but such as feele the vertue of it in themselves, *Isay 59. 20.* He is a Redemer of none, but such as *turne from transgression in Iacob.*

Consider in whomsoever there is found application of Christs death, there is a similitude of his death. As he dyed for sinne, so here is a dying vnto sinne.

sinne. *Rom. 6. 5.* Wee are grafted with him to the similitude of his death. As Christs bodie was nayled to the Crosse, so must wee nayle our sins to his Crosse.

As his body and strength was infeeblcd, and weakned vpon the Crosse, till hee dyed : so must our body of sinne bee dayly weakned and subdued, till it be wholly dead in vs.

As Christ spared no part of himself, but gaue himselfe wholly in all parts and members to death for vs : so must wee not spare any sin or lust, but put them all to paine, mortifying one as well as another.

And as Christ after death was raysed to life, and dyed no more : so wee hauing dyed to sinne by mortification, must rise againe by dayly renewing our Repentance, neuer to retorne vnder the power of sinne and death any more. This is the similitude of
Christ

CHRIST'S death.

3 Looke vpon Christ as our head, and there is no member of that head, but the true penitent: he admits no rotten or stinking members. 2 Cor. 5. 17. If any man *be in Christ, hee is a new creature.* Truth of Christianitie is discerned by truth of Repentance. Without faith vnfaigned is no vnion with Christ: and all that faith is faigned and false, which worketh not in Repentance. This grace discerneth vs from hypocrites and wicked men.

C A P. 41.

*Motives to Repentance from ones
selfe.*

THE fourth Motiue to Repentance may bee drawne from thy selfe. And here looke on thy person, and thy selfe; both whole, and parts will call on thy selfe to hasten thy Repentance,

1 Thy *soule*: Was it redeemed with gold, siluer, or any corruptible thing? or rather, with the precious bloud of Iesus Christ? and wilt thou basely sell it againe for gold, or siluer, or corruptible things, or any sinfull pleasure? will the winning of the whole world recompence the losse of thy soule?

2 Thy *body* is, or should bee a Temple of the holy Ghost, else art thou none of Christs: and
wilt

wilt thou prophane thy body with filthy sins and lusts, to vex the spirit, and make him weary of his lodging? Is it nothing to prophane a Temple? to turn it into a Tap-house by drunkenness, into a stews by vncleanenesse? Is it nothing to make thy Fathers house a denne of theeues by vniustice and falshood?

3 Thy *selfe* was a slaue and vassall of Satan and sinne, and set free by Iesus Christ: wilt thou runne into bondage againe? Art thou now a Christian? then thou art in vnion with Christ. Art thou the Spouse of Christ? and wilt thou behaue thy selfe as a strumpet, and be led away with euery alluring harlot, to the dishonor and high displeasure of so louing a husband?

2 Cast thine eyes vpon thy finnes, and see it high time by Repentance to renounce them.
As,

1 How

1 How hatefull euery sin is to God, as for which he abhorreth his most excellent creatures, Angels and men ; nay, so perfectly hated by God, as he could not chuse but punish it in his deare Sonne, while hee sustained our persons, and bare our sins.

2 What an extreame folly sinne is ! who but a foole, hauing light, sight, and reason would walke vpon rockes and, quicke-sands, and bolt on into pits and ponds, being warned of the danger ? for all these cannot threaten such danger to the body, as sin doth to the soule.

Who but a foole being warned that theeues and murtherers lye in such a way, and such and such they haue robbed and slain, and that they lye in waite for himselfe, and if hee goe on, he cannot auoyd present death, yet will bee bold and foole-hardy to goe on after such warning ? But
thy

thy sins are so many theeues and robbers that lye in wait to destroy thee, and if thou goest on in that way, thou canst not auoid euerlasting perdition.

Who but a mad man would stirre vp the wrath of the King against him, and runne daily into the lurch of the Law ? as the sinner doth, who maketh God his enemy, stirreth vp a Lyon against himselfe, maketh the Law of God but a cobweb, as if no execution waited the transgressor.

What a folly is it to offend and not seeke to satisfie ? nay a frenzie farre beyond that, for a traytor going to execution, and hauing a pardon brought him for accepting, scorneth the pardon, breaketh the seales, tramples the writing, reuiles the Prince, the messenger, and iustificieth his treasonable practices still. The sinner committeth
high

high treason against the crowne and dignitie of the God of heauen, and is daily drawing neerer his execution; a pardon is offered freely in the Gospell, grace and mercy are offered; but hee by impenitency, thrusteth away the word of life, scorneth the messengers, iustificeth and defendeth his sinne: here is a spirituall madnesse, and frenzie indeed.

What a folly is it whereas a man will doe nothing to make his finger ake, hee would not be hyred to hold his finger in the flame of a candle a moment, for any money or gold: he will scarce taste a bitter potion for recouery of health? yet this man maketh no bones of that which will bring endlesse torment in hell fire: he sticketh not to drink vp a cup of poyson, the nature of which is, the further it goeth the more incurable it is: hee nourisheth a serpent in his bosome,

some, which haue teeth and sting, and poyson enough : hee carrieth euery day a fagot to burne himselfe. Oh now will not all this bring the sinner backe with *David* to say, Oh I haue I done very foolishly ? The stung Israelites looked to the brasen serpent, and liued ; they needed not bee bidden but wee haue need to be vrged to looke vpon Christ lifted vp vpon the pole of the Crosse, and yet will not doe so little for our selues and cure. What a folly it is for a man to fall, and not offer to rise ? no man in his sense would lye still. Oh then remember whence thou art fallen, and doe thy first workes, and repent.

3 All sinne remaineth in full power, and condemning force vpon the soule without Repentance, *Iohn 9. 41.* Now you say you see, your *sinne remaineth*, in the guilt, in the staine, in the domination

domination and reigne, in the damnation of it. Thou wast a swearer, an adulterer, a hater of God, and an enemy to grace, a persecutor of Christ; and thou art so still if thou hast not repented. Sinne hangeth like a burthen on the impenitent person, it parteth not in life, nor in death, but lyeth downe in the dust with him, and riseth with him; it goeth to iudgement with him, and is sent to hell with him; the wrath of God abideth on him, because his sinne abideth with him.

4 Of all sinnes, impenitency is the greatest and nearest to iudgement. *Reuel. 2. 20. Iezabel* had time to repent giuen her, but repented not, and therefore was cast into a bedde of sorrow. This was noted in *Saul*, *1 Chron. 10. 13. Saul dyed for his transgression*: but what was his transgression? First, hee disobeyed the com-
mande-

mandement : secondly, he sought to a Witch ; thirdly , he sought not to the Lord, and therefore the Lord slew him. True it is, that every sinne is damnable ; but no sinne actually condemneth, but impenitency : and therefore the greatest of sinnes, is not to repent of sinne. Let it not bee said of thee, as of *Herod*, yet hee added this aboue all, that thou being so great a sinner, hast not yet repented.

3. Looke vpon thy selfe in respect of thy good duties.

1. None can bee good in thee, till thou hast repented ; first, the tree must bee good, and then the fruit : first *Abels* person was accepted, and then his sacrifice ; but to *Caine* and his sacrifice hee had no respect.

2. Nay, in the best, even the best duties must bee begun and finished with Repentance, without which the best service is vnprofitable,

vnprofitable, and sinfully defective. *Nehemiah* in building vp the wall, in commanding the Sabbath to be kept, desireth to be remembred in goodnesse, and pardoned. *Neh. 13. 22.* Repent and pray; repent and be baptized; repent and receiue the Sacraments, else sin will hinder all fruit.

4. Looke on thy selfe in thy estate and condition, both in respect of sin, and of change, and Repentance.

I Looke vpon thy estate of corruption for time

}	Past,
	Present,
	To come.

I

I What hath thy whole life past been before grace? *Col. 1. 21.* *Paul* wisheth them to consider, that in times past they were *strangers and enemies*, having their *mindes set on euill workes*; and *1 Pet 4. 3.* *It is sufficient*, that we haue spent our time past in the *lusts of the Gentiles*, in

S 2

wan-

wantonnesse, lusts, gluttonie, drunkennesse. So dost thou see thy sinnes for number, and weight as the sands alreadie: and for the manner of committing them against such light and meanes, so out of measure sinful; and dost thou not say, *It is sufficient?*

2 What is thy whole present course without grace?

1 To goe on in sin, is wilfully to perish and murder our owne soules: the case being worse with vs, than that mans that fell among theeues; we lye not halfe, but wholly dead. God sendeth his Sonne the good Samaritane, to binde vp our wounds, to temper a remedy of his owne heart-bloud, when no herbe or simple was left in heaven or earth for our cure. Now wee instead of thankfull acceptance and application of this remedy, by going on in sinne wee tread vnder
foote

foote this precious bloud : nay,
wee make our wounds larger
and bigger euery day than o-
ther.

2 Euery man is euery day
nearer his end, his death and
iudgement : we are going before
Gods tribunall, and to the barre
of his iudgement : and shall we
be so mad, as euen in the way, to
multiply our misdemeanours? A
malefactor going to the barre, or
to execution, if hee should cut a
purse by the way, would not eue-
ry one thinke hanging too good
for him? This is the case of eue-
ry impenitent person living in
the practice of sin, euen in the
way to his execution.

3 What will be thy case in
time to come, going on in sin?

1 In the approach of death,
Sathan will assaile with all his
strength, that in the last com-
bat, hee may breake the necke of
thy soule : and hee having the
strength

strength of a mans owne finnes vnsubdued and vnmastered, hee easily attaineth his purpose : then setteth hee euery small sinne before the eye, in the magnitude of a huge mountaine, and the curse due vnto it, to the breaking of the heart of a sinner. Now is the guilty conscience in a wo- full case, stricken through with terreur and torment. Now hee seeth that whereas hee thought to haue got out of sin at the furthest at his death, how weake and sicke his Repentance is; how strong, vnconquerable, and gy- ant-like his sinne is, and all con- cludeth with Satan a gainst him : hee seeth where the strong man hath long dwelt, he is not easily cast out, but as hee hath liued, so hee is likely to dye; for as the tree leaneth, so commonly it falleth; and as it falleth, so it lyeth.

2 If all this will not moue the

thee, consider what followeth after death : the time hasteneth wherein thou shalt bee naked before the Lord, the Iudge of all,

in the sight of { Angels,
Men, and
Diuels.

Before thee a terrible Iudge to condemne thee, and with him the Saints shall iudge the world, and giue witnesse against thy sin. On the one hand, Sathan who tempteth thee, shall now accuse thee : On the other, the Angels, ministring spirits, shall be ready, as a sago^t to binde thee and cast thee into hell : within thee, an accusing conscience, as a thousand witnesses against thee, shall bring to minde all finnes and circumstances long since forgotten : Beneath thee hell ready to deuoure thee : none shall bee admitted to speake for thee, and thy selfe shalt bee speechlesse, and canst not speake

for thy selfe, so as sentence must
 needes passe against thee, and
 thou deliuered to the Deuill,
 whose will thou didst diligently
 execute here, that hee may now
 haue his will, and delight in thy
 endlesse torment. Oh therefore
 vse meanes to preuent this rufull
 condition: come out of thy sinne
 betime; hye thee apace out of
 Sodome; lay aside thine owne
 folly; now take Gods warning;
 heare the raps of Christ now
 knocking at the doore of thy
 heart, by the hammer of his
 Word, Spirit, Mercies, Judge-
 ments: Now follow the Motion:
 let not Sathan or sin beguile thee
 any longer, to hold thee off from
 Repentance.

2

See thy happy change and
 blessed estate, by this glasse of
 Repentance.

Of all gifts a broken heart
 is the rarest and happiest: the
 humble heart in stead of lodg-
 ing

ing foule sins and lusts, becometh a lodge for the highest God, who pleaseth to dwell with a broken and contrite heart. What an happy change is it of a stony heart into flesh!

2 The very first act of Repentance bringeth pardon of sinne. *Psalm. 32. I sayd, I will confesse, and thou forganest, 2 Sam. 12. 13. David* no sooner said, I haue sinned, but *Nathan* said, *The Lord hath put away thy sinne*: And the continuance of it, bringeth and continueth a sweet sense and assurance of remission in the heart. It is not with God, as in mens Courts, Confesse, and iudgement runneth against thee, but in Gods, Confesse, and the Law is satisfied. In mens Courts, Confession and Condemnation goe together; in Gods, Confession and Iustification. Iudge thy selfe, and prevent the iudgement of God.

*pœnitentia animi
renascenti-
a. August.*

3 What an happy and welcome change were it of age into youth? Nature cannot worke it, grace can: The old man is put off, the new man put on: Of old men we become young, and smug againe, renewing our strength as the Eagle, *Psalm. 103.*

And this change by grace fore-runne that great change by glory, and is the beginning of it: When these base earthly bodies shall become spirituall bodies; and this very peece of clay shall shine as the Sun; when corruption shall put on incorruption; and these ignorant sinfull soules shall put on a perfect image of GOD; and the whole man become like the Angels themselves. Whom these considerations cannot moue, I suppose nothing can.

Thus I haue somewhat largely intreated out of this Text, of the Practice of Repentance, in the

the Rules, Lets, Helpes, Markes and Motiues. I will conclude the Treatise with that of our Sauiour, If yee heare these things, blessed are yee if yee doe them; and end as I began with the words of the Text, *If yee repent not, yee shall all perish.* There is no greater miserie, than to bee without miserie, no greater sorrow, than to be without the sorrow of sound Repentance.

Nemo erubescat pœnitentiam agere, qui non erubuit pœnitenda committere. August.

FINIS.